

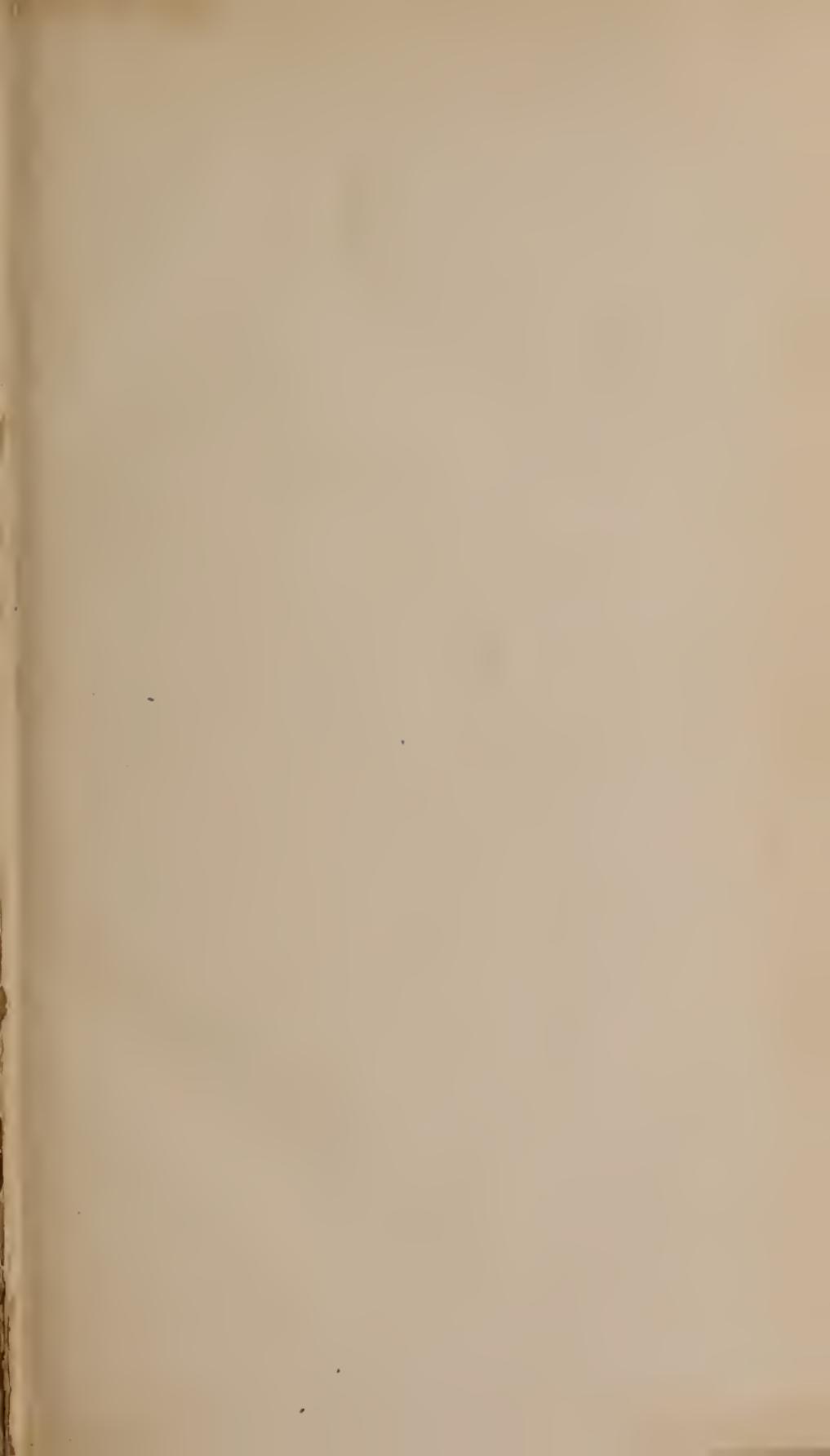


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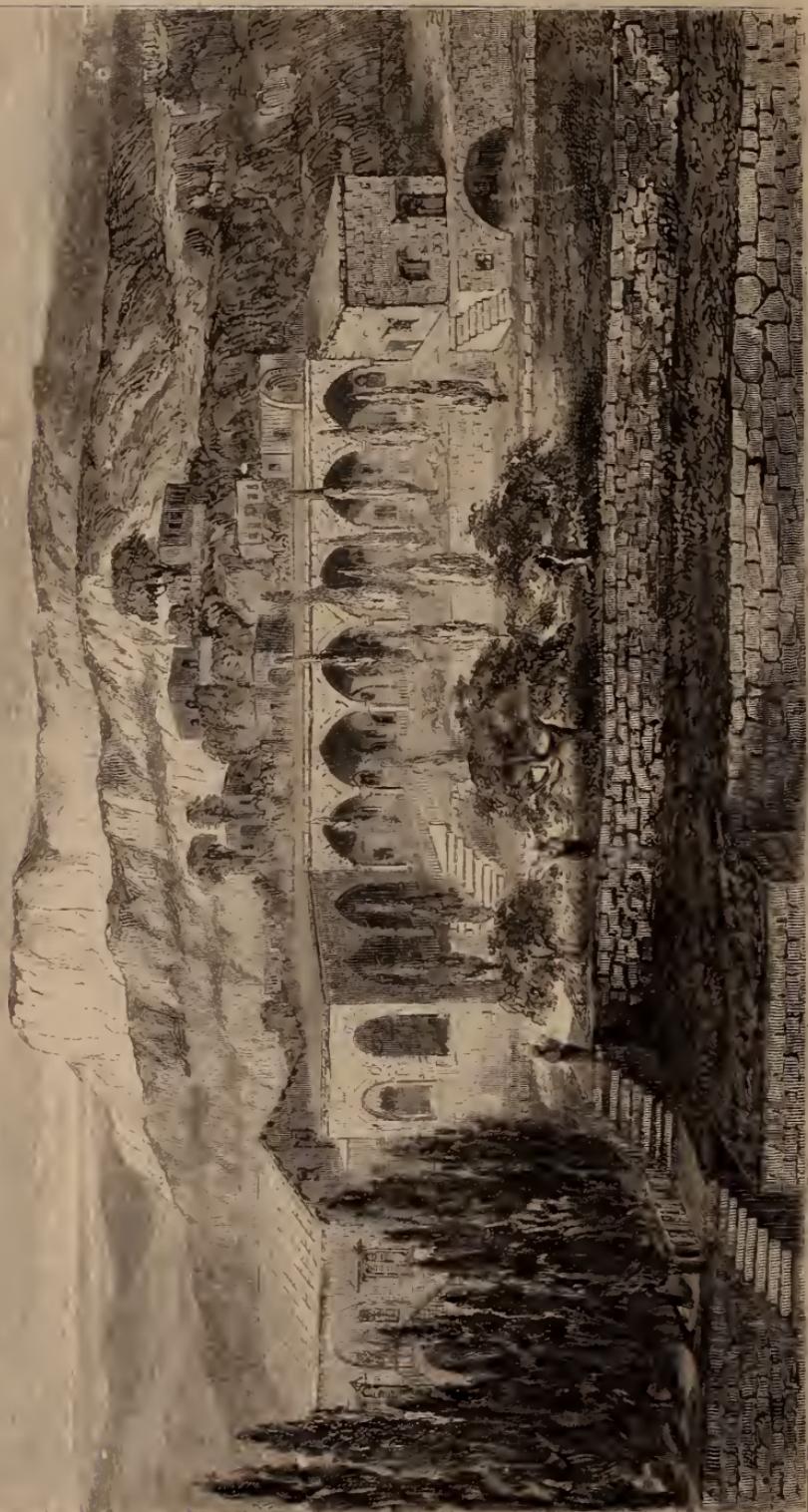
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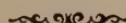


THE ABEIH SEMINARY.



THE  
MISSIONARY HERALD.

VOL. LXIV.—DECEMBER, 1868.—No. XII.



LEBANON AND THE ABEIH SEMINARY.

BY REV. S. H. CALHOUN AND REV. H. H. JESSUP.

THE prominent object in the engraving is the Mission Seminary at Abeih on Mount Lebanon. It consists of a series of rooms, seven in number, arranged in the form of an L, all on the ground floor, with a portico in front. The building is of yellowish, compact limestone, one story high, and was erected for seminary purposes, about the year 1849. The view is northward.

The building to the left, with a gambrel roof, is on the mission premises, and is occupied by Mr. Calhoun. The building at the base of the picture, of which the upper part only is seen, is a hired house, occupied by Mr. Bird. The cypress grove, below the seminary, to the left, was set out by the missionaries, and under its shade rest some of the little dead. To the extreme right, and quite above the seminary, are two well-built houses, owned and occupied by Druze Sheiks. Two or three peasants' houses are also seen above the seminary, in one of which is kept our common school, for boys and girls of the village. To the extreme left, and in the distance, is seen the new Druze high school.

The reader will observe, from the various ascents by steps, that our houses are built on sloping ground. The village of Abeih, which contains about 200 houses, is mostly below the mission premises. The perpendicular height of the village above the sea is 2,400 feet. The highest peak, seen in the engraving above the seminary, is not far from 2,800 feet. The air-line distance to Beirut, nearly due north, is about ten miles. Our shortest distance to the sea, westerly, is about five miles. The mountains just behind the seminary are rocky, with no trees, and terraced with walls, for wheat fields. Those in the distance are utterly bare and yellow.

The view from the roof of the seminary is extensive and beautiful. We have a semicircle of sea (the Mediterranean) to the west and north; and behind us, the lower ridges of Lebanon, intersected by well-cultivated valleys. A walk of fifteen or twenty minutes takes us to the height above the village, from which

2. China is daily becoming more and more an object of interest. In a few months it will be one of the nearest missionary fields from New York, as it already is from our Western shores. Its relations of every kind—commercial and political as well as religious—will soon be more intimate with us than with any other people. We cannot be too prompt in giving this vast nation the gospel,—in “planting the shining cross on every hill and valley.” The hearts of the young men in Seminaries and Colleges, who are proposing to themselves the privilege of proclaiming the unsearchable riches of Christ among the Gentiles, are turning toward China. Not far from one hundred devoted men and women, from this country, are already there, representing various evangelical denominations. This number should be increased ten-fold at the earliest moment. It is the age of railways and telegraphs; let Christian enterprise keep pace with commercial.

3. The uprising of our great constituency has been most cheering. The saddest feature in our impending debt was not the pecuniary embarrassment; it was the discouragement, the breaking down of heart and hope, in the missionary circle,—the feeling that Christians at home were not remembering them in their work. The October Herald, with its fourteen solid pages of donations, representing the offerings of thousands and tens of thousands of Christian hearts, will cheer and quicken to new energy our brethren and sisters “at the front.” It will be the next thing to attending an Annual Meeting of the Board, and feeling one’s moral life quickened and strengthened by the love and Christian sympathy of the great congregation. Thanks to the generous givers of *their wealth*, but joy before God, and renewed courage, because of the great constituency of the *humble poor*, who did what they could; and when they had no money, *gave their prayers*.

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#### REV. SENDOL B. MUNGER.

THE death of this senior member of the Mahratta mission, at Bombay, on the 23d of July last, was announced in the Herald for October. Mr. Munger was born at Fairhaven, Vermont, October 5, 1802. His hopeful conversion occurred during a revival of religion at Shoreham, Vermont, in 1821, and the same year he united with the Congregational church in that place. In his life memoranda, left at the Missionary House, he states, “I decided to go to the heathen when I first began to study, in 1823.” He graduated at Middlebury College in 1828, and at Andover Theological Seminary in 1833; was then employed for a time as an agent of the American Board in Vermont; was ordained at Shoreham in 1834; married Miss Maria L. Andrews, of Bristol, Vermont, and sailed with her from Boston May 21, 1834, for Bombay, where they arrived September 10.

Mr. Munger was first stationed at Bombay, but in 1837 he was reported as at Jalna, where he remained until constrained, by the protracted illness of his wife, to come with her to the United States. They reached this country June 9, 1842, and reembarked for India January 3, 1846; but Mrs. Munger died on the passage out, on the 12th of March, and was buried in the Indian Ocean.

Mr. Munger was now stationed for a time at Ahmednuggur, then, for some years, at Bhingar, and in 1855 removed to Satara, which continued to be his station until 1866, when the wants of Bombay constrained his return to that, his first field in India. He visited the United States a second time in 1853, returning the next year, and again in 1860, returning in 1862. He was thrice married,—in 1854 to Miss Mary E. Ely, of Chicago, Illinois (who died June 3, 1856), and in 1862 to Mrs. Sarah S. Paul, of Boston, who survives him.

A biographical notice, published in the *Bombay Guardian* soon after his decease, states: "While Mr. Munger was in Jalna and Ahmednuggur, he spent much of his time in itineracies, traversing on horseback the whole region of country from Sholapoor to Nagpoor, and preaching in every village on the route. He delighted in the work of an evangelist,—the work of setting forth the freeness and fullness of divine grace to all that would receive it, through the merits of Christ, the world's only Saviour. He desired to make known this gospel as widely as possible; the field was great, the laborers were few; and he refused to spare himself in this all-important work. He had an admirable command of the Marathi language, great facility, earnestness and power in preaching, and a powerful voice. Men heard him gladly, and in many a village the solemn and affectionate message of the itinerant ambassador was long remembered. In various instances it was blessed to the good of the hearers.

"Mr. Munger did not confine his ministrations to the natives. He deeply felt the truth expressed in Christ's words to Nicodemus, 'Ye must be born again'; did not allow himself to be mystified by the fact that men had been brought up in Christian lands, had received baptism, were familiar with the gospel, and were influenced by it in adventitious matters; but constantly insisted that a real change of heart was necessary in order that men might regard themselves as children of God and heirs of everlasting life. This testimony was to some Europeans, at the stations where Mr. Munger resided, startling and not welcome; but it pleased God to make it the means of bringing some to the knowledge of himself. In one instance, an officer to whom this testimony had been blessed, was desirous, as a thank-offering to the Lord, of placing in the hands of the American Board a large sum of money for the purpose of establishing a new mission at Nagpoor, which had not then been occupied as a mission station. The Board was not in a situation to avail itself of this offer, and it was subsequently made to the Free Church of Scotland's Mission Committee; and the result was the establishment of their Nagpoor mission.

"Mr. Munger had an extensive acquaintance with Marathi literature. Several valuable tracts and books written by him, in the vernacular, have been published, and he has left behind him others, in manuscript.

"Conspicuous in Mr. Munger's religious character, was an ardent, personal love to the Lord Jesus Christ. The cause of the Redeemer was emphatically his own. All his interests were identified with those of Christ's kingdom. To the last he continued at his loved work of preaching Christ, and but a few days before his death, when his strength was so far reduced that he could only speak for one or two minutes, he was at the preaching place in front of the American Mission House. He wished to die at his post, and his wish was granted."

The meeting of the mission was held at Bombay just at the time of Mr. Mun-

ger's death, commencing July 21. It was appointed there to secure the benefit of his counsels and prayers, and he was to have preached the sermon; but on the morning of the first day of the sessions, he was already "partially paralyzed," and "not able to speak" (though he recognized some of the brethren as they came in), and did not speak afterwards except once, when he was heard to say, "None but Christ." Mr. Hazen writes: "I think he held meetings in English at every place where he resided, and he had fruit in connection with these meetings in every place. In Bombay, he had opened his house for a Sabbath evening meeting, for the benefit of a few families that found it difficult to attend upon regular services, but a few weeks previous to his illness. On the last two occasions he had spoken with great earnestness upon the 'Heavenly Inheritance.' He was at times so much affected that he could scarcely proceed with his remarks, and his words made a deep impression upon those who listened to them. Several spoke of these discourses as they came to mourn his death.

"At a few minutes past three o'clock, P. M., on Thursday, July 23, he ceased to breathe. His eyes opened wide, the film was all gone, and he lay as gazing upward upon the open glory."

In resolutions passed by the mission, in view of his death, they say: "We deem it fitting to place on record the expression of our gratitude to God, for his grace conferred upon our brother, enabling him to devote his life to the preaching of the gospel in this land, and sustaining him for a period of such lengthened service; for the preparation of heart and intellect granted him, whereby he has been enabled to testify so fully the grace of God in Christ, manifested to a perishing world, preaching throughout the length and breadth of the Mahratta country to all, European and native, high-born and lowly, the salvation so freely provided; for the evidence of the abiding presence of Christ, and the life of faith hid with Christ manifested in his walk and conversation; and for the spirit of prayer so richly granted to him."

His funeral was attended on Friday, and native Christians bore his body to its resting-place in the Scotch cemetery, at Bombay.

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#### APPROPRIATIONS FOR 1869.

THE Prudential Committee, according to their usage, have made the appropriations which they suppose to be necessary for another year. They have found, as they expected, that a material advance is indispensable; and could they feel confident of securing and sending abroad the missionary force which the different fields require, they would not hesitate to vote a still larger sum.

The amount set apart for the expenditures of the coming year is \$547,500, an advance of \$22,500 upon the appropriations of 1868. The increase is given, for the most part, to the missions in Eastern Turkey and North China; and every friend of the world's evangelization will doubtless rejoice that these two fields are to be cultivated by additional laborers.

It will be understood, of course, that the foregoing sum is appropriated for the purpose of meeting the demands of our work upon its present scale. If, however, the missionary spirit shall be poured out upon our young ministers

and candidates for the ministry, so that they shall give heed to the painful cry that comes up from our brethren in the Mahratta field,—see letters in this number of the Herald,—from the Gaboon, Central Turkey, and Syria, from the perishing millions in China, the Committee would gladly expend the amount (\$600,000) proposed at Norwich. Will not the churches pray, earnestly and importunately, that they may have this high privilege?

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### MISSIONARY HERALD.

As this is the last number of the Herald for 1868, the time is favorable for asking the friends of the Board to assist in giving a wider circulation to its contents. It is a common remark, "Our church members would feel more interest in the missionary work, if they knew more about it." There is no reason to doubt that if all were to read the communications of the brethren who represent us in heathen lands, from month to month, and thus learn just what they are doing, what trials they are passing through, what successes they are achieving, what hopes they are indulging, there would be an amount of sympathy with them, and of prayer for them, which they have not hitherto received. There is no reason to doubt, moreover, that the reflex influence of such a habit upon the entire constituency of the Board would be invaluable. Many who call themselves the disciples of Christ are timid and half-hearted, because they do not bear the world upon their hearts, and are not, therefore, wholly identified with his kingdom and counsels.

The number of subscribers for the Herald is steadily increasing; but a large addition to the list is very desirable. Is it too much to ask the friends of the Board, who know the value of such a publication as an agency for creating a wider interest in the work of missions, to lend their coöperation?

It has been the aim of the Prudential Committee to make such changes in the Herald, from time to time, as seem to be called for. *Other changes are in contemplation*; and as the work, entrusted to them in the providence of God, shall advance and expand, this publication is expected to keep pace with it.

For a full explanation of the "Free List," and for other important business matters connected with the Herald, see pages immediately preceding the Advertisements, as also the last page of the cover.

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### LETTERS FROM THE MISSIONS.

#### Dakota Mission.

LETTERS FROM MR. RIGGS, *August 15 and September 2, 1868.*

*Locations.* A report of the Dakota mission, recently received, notices several settlements of Indians on the Missouri River, which it may be well to mention here.

At the Santee Agency, where Rev. J. P. Williamson and Mr. E. R. Pond (teacher) are stationed, there are about 1,400 Indians, a church, with native pastors, 367 members, and a large congregation. There is also an Episcopal missionary and church there. The Yankton Agency, twenty-five miles above the Santee Agency, is the

centre for 2,500 Indians, a few years ago "utterly indifferent to instruction," but now manifesting "a strong current of feeling in favor of education, and an open ear for the gospel." At Fort Randall, fifteen miles above the last named point, "a large company of Indians will probably be congregated in the winter," to receive rations from the government. "Eighty miles above Fort Randall is an agency for the Brule Sioux, the centre for 1,000 or more Indians." Fifteen miles above the Brule Agency is the Crow Creek Agency, with about the same number of people; and at Fort Sully, ninety miles above Crow Creek, a larger body is located, "more wild and warlike than those below."

*A Tour.* Mr. S. R. Riggs wrote from Crow Creek August 15. He was on a "missionary tour up the Missouri," accompanied, from the Santee Agency, by Mr. Williamson, by one of the native pastors, and one of the elders of the church. He states: "Any one going to the Santee Agency and spending a Sabbath, will be impressed with the idea that the Santees are a church-going people. The Sabbaths I remained there, between three and four hundred attended the Pilgrim Church service, and Mr. Hinman [Episcopalian] said his house was full at the same time.

"I asked Titus, one of the native pastors, what evidence there was of progress in the Pilgrim Church, since the number of church members had not been quite kept up. He said there was a more regular attendance on the worshipping services; he thought they were coming up to a better appreciation of the Word of God and of their Christian duties; and, lastly, the evidences of paganism were almost entirely gone, one old conjurer saying he would have to leave and go up to the Yanktons."

The missionaries were "everywhere received very kindly by the Agents and government employees,"—"welcomed to all the hospitalities of tables and houses."

On the 2d of September he wrote again, from "Buffalo Lake, Dakota Territory, about twelve miles from Wadsworth," giving an account of the journey from

Crow Creek to that place; noticing the organization of four churches among the Indians in that region; the licensing of two persons as preachers and the ordaining of one formerly licensed, who are to labor with these churches; a "camp-meeting," with happy results; the progress of civilization and Christianity; and the, so far, successful labors of Indian preachers.

*Journey to Fort Wadsworth.* "On the Monday after my letter was written from Crow Creek, our little company started across to Fort Wadsworth, which we reached on the Saturday evening of the same week [August 22]. We met a few Indians on the way, but saw no buffalo. Our men, being good hunters, supplied our kettle with game—ducks, geese, and cranes.

"At the Fort we were kindly welcomed by Rev. Mr. Crocker, the chaplain, a Baptist minister from Connecticut, who takes a very kindly interest in our work among the Dakotas.

*Churches Organized.* "Connected with the garrison are about twenty Indian men, enlisted as scouts. A few of these were members of our church before; others have been received at this time; and all have been organized into a church, to be called *Kettle Lake* church. The number of men and women entering into this organization is about twenty. They desired that *Louis Mazawakinganna*, who had been leading their meetings since some time last winter, might be regularly licensed to preach, and they have agreed to contribute enough for his support. Louis was an elder in the *Pilgrim Church*, and came here from the Missouri last fall. Chaplain Crocker has spoken very highly of him as a faithful, earnest, and energetic man; and accordingly we licensed him to preach the gospel, and yesterday he wedded *Mary*, the daughter of *Simon*.

"The southern settlement, on the border of the Coteau, may be called the *Renville* settlement. There we organized a church, to be called the *Eyakaptape* Church. The place has been long known as the *ascent* of the mountain, and is therefore called 'Eyakaptape.' The church

there at present numbers over forty members. They selected *Daniel Renville* to preach to them, and we have accordingly licensed him. Daniel is a nephew of John B. Renville, and next to him has the best education of any of our preachers. He has been an elder and class-leader for two years, and has exercised his gifts in teaching as well as ruling. He is twenty-six or seven years of age, is a fine reader and singer. The church have agreed to contribute to his support. Possibly they may need a little help this year.

“The north settlement, on the Coteau border, is Paul’s, to which *Solomon Toonkan Shaecheye*, whom we licensed last year, has been ministering. We have organized a church there with the name of *Kaksiza Hamka*, that is, ‘Long Hollow.’ This will be a somewhat extensive parish, and will have a large membership—how many I don’t know yet. They have asked to have *Solomon* ordained as pastor, and we have appointed this day and this place for the ordination. They have agreed to contribute to his support, but will need some aid this year.

“A fourth church organization we have formed at *Simon’s* and *Peter’s* planting-place, to be called *Dry Wood Lake Church*. These two men are both licensed to preach, and one of them at least will minister to that church. Then we shall probably, on our way down, stop at *Lac-qui-parle* and organize a *fifth* church there, to include those at the *Yellow Medicine*. This church will be under the special care of Mr. John B. Renville for the present. Dr. Williamson will send you a more specific report of the members of these churches when he writes. Some of the little settlements are yet undecided to which organization they will be attached.

*Other Places to be Reached.* “Beyond and outside of these are settlements which must be reached with the gospel. At *Fort Abercrombie* there are a few Dakota soldiers, with their families, who are asking for books. A voice comes to us also from *Fort Ransom*, at the *Bear’s Den*, on the *Cheyenne*, fifty miles from *Wadsworth*. The church at *Wadsworth* say that *Louis* may go and preach to them a while this

winter. Thirty or forty Dakota families are reported as stopping there. Then, more than a hundred miles still farther north, is the settlement at *Fort Totten*, on *Devil’s Lake*. Our people here say that must be visited, and so say we; but whether we shall find the man to send there this winter is somewhat doubtful.

*A Camp-Meeting—Interest.* “Dr. Williamson and Mr. John B. Renville had been here laboring for some time before our arrival. Our *camp-meeting* was held at *Dry Wood Lake*, commencing on Friday of last week and closing on Monday of this. The weather was cool, and on the Sabbath we had rain, especially at the afternoon service; but our people sat in the rain and cold, as patiently as the Jews did in the time of *Ezra*. There is a great spiritual moving of the community here. Over fifty persons were received to the church. About twenty were baptized at one time, counting the children with the adults. When they stood up for this purpose, they made three long rows. One man who stood there, was the son of old *Thunder Face*, who, twenty-five years ago, was a troublesome man at *Lac-qui-parle*. So the Lord is working to make this people a Christian nation. The disappearance of the *buffalo* from these parts I think means civilization and Christianization.

*Native Preachers.* “The work here, as well as on the *Missouri*, is growing upon us very much. How well our native agencies will accomplish it, with such supervision as we can give them and it, remains to be tested farther. So far, as a whole, they are doing well. Under the present circumstances, they are doing the work better than we could do it, and with much less expenditure from the treasury of the Board.”

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#### Eastern Turkey Mission.

#### MARDIN.

(57 miles S. E. of *Diarbekir*.)

#### THE RECENT PERSECUTION.

AMONG items in the “Summary,” in the *Herald* for November, there was reference

to a visit of Messrs. Williams and Barnum to Mardin, on account of cruelties towards the Protestants there. An extended account of the case, prepared for a son of Mr. Williams, now in the United States, and sent open to the Missionary House, has been received. It consists largely of the statement of Shemmas Suleiba (the Protestant preacher from Diarbekir, who was laboring at Mardin at the time), interspersed with notes by Mr. Barnum. It is much too long for the *Herald*, but some passages should be presented, which exhibit both the cruelty and the unprincipled character of the proceedings.

It appears that on Saturday, July 25th, six Protestants were "arrested for taxes" — pretended arrearages — which were not due, and "were taken, not to prison, but to the new cavalry camp, — to bring water for the horses, sprinkle the ground, build mangers, clean privies, etc." Suleiba went to the Muteserif (Governor of the city), and represented the injustice of the proceeding, and, as a result, was ordered to prison himself, but was soon released. After various other efforts with the Muteserif, the Pasha, and others, to secure justice (in which he was opposed by the Papal Syrian Patriarch, by priests and leaders of the other sects at Mardin), and after presenting receipts which had been given the Protestants for their taxes, Suleiba was "delivered to the soldiers, with the rest." He writes: —

"A Gendarme took me to the camp. The soldiers on seeing me said, 'This is their priest; bring some *large* jars [water jars] for him.' They fastened two jars to my neck, one before and one behind, and gave two into my hands. [We weighed one such and found that the four, when full, would weigh *more* than 150 lbs.] A soldier was assigned to each one of us, and each one carried a long stick of wood, an inch or an inch and a half in thickness, and with these they freely beat us. In filling the jars which were fastened to us, the soldiers would pour nearly as much into our necks as into the jars, so that we were thoroughly drenched all the time. Once I was so much fatigued that I begged to set down the jars and rest, but the soldiers would not allow me. I dropped one

of them, as I could not hold it any longer, for the road was long and my hands grew weak. In trying to recover it I fell to the ground, and the soldier beat me severely with his stick."

It was on Monday that Suleiba was thus sent to the camp, and things remained thus till Friday. "A little after sunrise on that day, a Gendarme came and said, 'The Protestants are wanted at the palace.' We were taken to the Muteserif, and he began to curse us in the vilest manner for not giving the money. I said, Examine our accounts, and if you find that we owe anything we will pay it. He then ordered a stick to be brought, — it was a strong one, thicker than my thumb, — and telling a soldier to take me by the head and bend me forward, he gave the stick to a centurion, who gave me ten or twelve blows. I still feel the soreness, though he was not violent in his beating."

*Action of the Mejlis.* "About nine o'clock they called us to the Mejlis [a government council of the city]. After a careful examination of the documents, in which the Pasha's scribe, Fettah Effendi, took a prominent part, the Mejlis said with one voice, to those on the other side, 'You have no claim whatever on the Protestants.' This decision was not accepted by the enemies of the Protestants. In the afternoon of the same day, Suleiba writes: "The Patriarch and the Papal Armenian Bishop called on the Pasha. They stayed about half an hour. Before they left, a lieutenant came from the Pasha, accompanied by two priests, and said to the Muteserif, 'The Pasha orders that you instantly deliver each one of the Protestants to two Gensd'armes, and collect the money from each one *at once*, according to this paper.' The Muteserif replied, 'There is no claim upon these men. What shall we collect?' He replied, 'This is the Pasha's order.' The Muteserif said, 'We have just examined these men's accounts and have found that the Protestants do not owe a para. Tell the Pasha so.' The Lieutenant replied, 'The Patriarch and Bishop were with the Pasha just now, and he told them that this money should be collected.' The Muteserif then turned

to Fettah Effendi, of Diarbekir, and urged him to go and explain to the Pasha; but he did not wish to go. He then called out, much excited, 'Come, Gensd'armes, take these men and kill them.' I then said, 'How much money do you want? Tell us, and we will give it.' The Muteserif said, 'I don't know.' I said, 'You are delivering us over to these soldiers. Tell us how much you want and we will give it, and save ourselves from them.' The Muteserif then asked Fettah Effendi, who had looked over our documents, and who had said that the Protestants owed nothing, 'How much are these men to pay?' He said, 'I don't know.' He then turned to the members of the other sects and said, 'How much do you want of these men?' They said, 'Let them come to the market [where the chief of police was receiving taxes], and we will see.' So we were hurried off there. This was less than an hour before sunset. We were taken to the shop occupied by Daoud Agha, the chief of the police. A great crowd gathered as we went along, and afterwards, which completely filled all the streets in that vicinity. As we entered, Daoud Agha, who is an old enemy of the Protestants, said to his men, 'Bring me two bottles of raki and three or four candles, and I will collect this money before morning.' I then advanced and asked how much money they wished from me. They said, 'Nothing. You do not belong to this place—you may go.' As I went out, the police punched me with their gun-stocks. I was then called back, and again beaten on the way back. They merely told me, 'You may go,' and again, after I had reached the street, the police turned me back, beating me severely with their gun-stocks. It seems that this last call was not at the order of those in the shop, but the work of persons in the crowd outside. They then delivered the old man, Muksi Meekha, to two Gends'armes and said, 'Collect 6,000 piasters from this man.'"

Mr. Barnum states, at this point: "The statements of the preacher and Muksi Meekha are here combined. This case is not the worst, but is given as a fair sample of the rest. The two Gends'armes took him out into the street and began to

beat him with their gun-stocks. This is done by taking the gun in both hands and striking with it endwise. He promised to give security for the payment of the money in the morning, and begged to be allowed till morning to raise the money, as the shops were all shut; but they said, 'We must have the money now.' He wandered through the market in the vain hope of finding somebody who would advance the money, the guard all the time beating him, and so severely that he several times fell down, and his outer garment was torn into shreds; and he has since that time, now more than a week, kept his bed most of the time. At last he met a member of the Mejlis (a Turkish member) who told the guard that if it was money they wished they must take *kefil* from him and wait till morning, as it was now evening, and nobody could raise money at that time; 'but,' he said, 'if your object is to kill him, take him back to the chief of police and butcher him there.' They then took him back to the crowd, and he found a man who gave a part of the money and a note for the payment of the rest in the morning, and he was released. He thinks that he would have been killed but for the intervention of the Turk.

"Each one of the prisoners was then passed over to two Gends'armes. Some of these were at once delivered, by their friends advancing the money; but four of them, besides Muksi Meekha, were treated just as he was, and all of them have kept their beds most of the time since.

"The police were at the same time sent to the houses of all the other Protestants, and they were brought, and the money which the sects demanded collected from them, by their paying the money or getting security for its payment in the morning. In this way, in the space of a few hours, and that evening, 19,000 piasters were collected."

#### STATEMENTS BY MR. WILLIAMS.

AFTER the foregoing was prepared for the press, a letter was received from Mr. Williams, dated at Harpoot, August 21, from which also a few paragraphs should be given. He writes:—

"It is now a week since Mr. Barnum and I returned from a second visit to Mardin. We went to that hot side of the Taurus, in the hottest part of this hot summer, to comfort the brethren there in their bitter persecution, and possess ourselves exactly of the facts in the case, which is one of the greatest outrages which the truth has yet been called upon to encounter in Turkey. . . .

"The aim is clear, it is to *crush out* Protestantism. *Not a man has yet gone back*, though constantly told, 'Come back and you need pay nothing.' Besides the 24 registered Protestants, there are 29 whose tax rates have not been transferred, and who therefore are legally in the hands of these men. But they have been so occupied trying to annihilate the community that they have given them little attention. From one whose yearly tax was 38½ piasters they have taken 400, and claim 250 more,—for three years' taxes. From another *poor man*, a cripple from having lost his toes by frost when a muleteer, they took 132. Another weak and almost totally deaf son of a poor washerwoman was brought up, and 400 piasters demanded of him. It is doubtful if *all* the family own would sell for 150. He said, 'I have no money, I have nothing. Here is my body; take it; sell it; beat it; kill it; do what you will; but from this religion I will never part.' This though the Protestants knew, by a week's experience, what beatings mean, and a dozen of them were black and blue from head to foot, and three could not leave their beds. When the young pastor last winter received this 'feeble mind' into the church, I told him I thought he had made a mistake. I don't think so now. The lad was put into the hands of the Gends'armes, and going to his house took his bedding, went to the market and hawked it up and down. The highest bid he could get was 30 piasters. And this was the most salable thing he owned! At last a man stepped up to them, and said, 'Will you never feel shame? How much was this lad formerly taxed?' They said 20 piasters. 'Take it,' he said, 'and let the lad go! Here, boy, take your bed home and sleep on it.'

"Of these 29 also, not one turned back,

at least had not when we left. All the Protestants, except the three who could not leave their beds, were at worship on the Sunday following the beating, and one new one joined them that day. . . . Though the Protestants were the only community in Mardin which owed to government no arrearages for taxes, they were the only ones imprisoned! Not a Moslem, Jew, Papist, Jacobite, or Armenian was imprisoned, though every one owed large arrearages."

On the 9th of September Mr. Williams wrote again: "I lately sent an account of the terrible persecution at Mardin. One way of putting it will help you to gauge the extortion. From nineteen families there were taken 19,702 piasters, or, *on an average*, more than a year's labor (of common day laborers) from each house. Of these nineteen, seven have, since they became Protestants, been aided by gift or loan from the 'poor-box' of the community. One man is still confined to his bed from the effects of the beating he received six weeks ago, and is *not* getting better. The villages about are following the example of Mardin, and Protestants generally, in that region, are having a very uncomfortable time. This is the liberty and equality which Papacy gives, where it has the power or influence."

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**Nestorian Mission — Persia.**

**OROOMIAH.**

(Near Lake Oroomiah.)

LETTER FROM MR. PERKINS, *August 21, 1868.*

*The British Consul about to leave.* A few extracts from this letter, upon sundry topics, will interest friends of the Nestorian mission. Mr. Abbott, the British Consul, has been long in Persia, and often mentioned in letters from the missionaries as rendering them kindly and important service. His recent visit to Oroomiah was noticed in the Herald for November. Mr. Perkins now writes:—

"Mr. Abbott left Oroomiah, on his return to Tabreez, on the 18th instant. He is our oldest English friend in Persia, hav-

ing been in this country thirty-one years; and during all this long period, he has been unwearied in his efforts to protect and aid our mission. . . . He displayed no insignia of his office here, and his bearing was very quiet and unobtrusive. Poor, suffering Nestorians often made their way to him, with the tale of their wrongs and sorrows, and we are thankful that he had an ear to listen to them.

"We might expect great good to result to our mission, and to the Nestorians, from this visit; but we greatly regret to state, that this very kind and life-long friend is soon to leave Persia, having just received notice of his appointment as Consul-General at Odessa. We trust, however, that his report to his government of the suffering state of the Nestorians, as he has seen it, may not be in vain."

As suggesting the economy of the Board's missionary operations, Mr. Perkins notices the fact, that the salary of the Consul "has been about as much as is expended by the six families of the mission," and states other particulars in regard to their expenses, which it cannot be needful to repeat here in order to convince readers of the *Herald* that they "could not make any great display of wealth," though their "equipage, and expenses for comforts, necessary to the preservation of health, are above those of the down-trodden Nestorians, in their mud hovels."

*Civil Affairs — The Ardishai Church.* "Prince Ahmed Meerza, after an absence of a few months, returned to Oromiah as Governor several weeks ago. He was soon driven from his place by a mob, under direction of the Mollahs, ostensibly on account of his attempt to collect an extra government exaction of about six per cent. on the taxes, but really at the instigation of a powerful rival. The expelled Prince retired to a village eight or ten miles from the city, to await the result of his report of the state of things to his superior at Tabreez.

"The walls of the new Ardishai church, which is being built by contributions from the Shah, the British Ambassador, and others (in place of the one fraudulently taken by the Papists), are successfully ris-

ing. It is a durable brick structure, 74 feet long and 42 feet wide, in which I trust the gospel will resound for ages to come. To prevent the misapplication of the funds — \$1,200 in amount — I consented to superintend their outlay. It will be much superior to any Nestorian church in this country."

*Energy of a Native Helper.* "Mid-summer is not usually a season fruitful in missionary incidents here. I will, however, copy a scrap handed to me by an associate, illustrating the energy of a helper in preparing a place of worship. Deacon Yedgar, of Mooshava, is trying to build a little room where he can gather people for prayer and preaching. No one in the village sympathizes with him. With difficulty he has persuaded his father to give him the place, and to assume the greater part of the expense, the mission aiding him to the amount of eight dollars only. His uncle, who lives in the same house, opposes most bigotedly. In the face of all these embarrassments he is pushing the work forward, which, with his faith, augurs well for the success of his little enterprise. A few days since he started out alone, to obtain the necessary timbers for the roof. His bargain made, he availed himself of the swollen river to float them down to his own village. With difficulty he got them to the river bank, and then, lashing them together in two rafts, he set them afloat, himself aboard to guide them, commanding himself and his logs to the care of God. The task proved more formidable than he had imagined. Every little while his rafts stranded on the shoals, requiring his utmost strength to get them afloat again. One of them escaping out of his control, was borne rapidly out of his sight, and he feared that nothing would check its career until it reached the distant lake. Happily he soon came upon it, securely stranded. Once afloat again, and getting into the deepening current of the river, he was in consternation at the approaching difficulties of safely terminating his voyage and bringing his hard-earned timbers to shore at the proper place. But here, as before, he committed his case to the Lord, in whose cause he was embarked,

confident of help from him. True enough, the Lord had prepared a party of boys, herding cattle, who were whiling their time in swimming, and who came to his aid; and after much effort the rafts were beached. His uncle refused to allow him the use of their own buffaloes to drag them from the river to the village, but begging aid of some of his friends he finally got them home, many declaring that he had accomplished the work of ten men."

Mr. Perkins notices that, "in the department of the press," about half of his Commentary on Exodus has been printed, and says: "Twenty-one wood-cuts, prepared by our self-taught Nestorian artist, will add much to the interest and value of the volume." He is now preparing a Commentary on Daniel. He states: "The American Tract Society (New York) has assumed the expense of our monthly mission paper—the *Rays of Light*, also of our *Christian Almanac*, so far as sales do not meet the cost."

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#### Mahratta Mission—Western India.

##### RAHOORI.

(25 miles N. W. of Ahmednuggur.)

LETTER FROM MR. BRUCE, August 26, 1868.

MR. BRUCE mentions the recent severe prevalence of the cholera at Rahoori, where "about 50 persons died in the village within a month," "great consternation prevailed, and many fled to other places." The heathen who remained "were very diligent in the worship of the goddess of cholera," "remedies were neglected," and medicine, when left, was "generally thrown away," "lest the goddess should be offended by any attempt to diminish her power"; while the sick and dying were often neglected, "deserted by their nearest neighbors and friends," through fear of contagion. He then mentions a more pleasing fact; and then the sadly weakened condition of the mission.

t.  
it, *Elevating Influence of Christianity.*  
bo An event occurred some months ago,  
uring our absence from Rahoori, which

was very encouraging to us. The oldest child of the native pastor had been sick for some months, and had become very much reduced in strength. His difficulty was such as to require a severe operation to save his life. They therefore called a native surgeon, who was possessed of unusual skill, and arrangements were made for the operation. At the appointed time many of the village people assembled at the pastor's house, especially the women, who came to sympathize with the pastor's wife. They were surprised to see her so calm, and asked why she should allow the operation to be performed, when it would certainly result in the death of the child. But the parents had a support which their sympathizers knew not of. They wished to do all in their power for the child, and were willing to leave the result with God. When all things were ready the company was silenced, and the pastor lifted up his voice in prayer for the success of the operation, and for the life of the child. This simple exhibition of faith made a deep impression upon the people, especially upon the women who were present; and when they afterwards saw the child recovering his usual health, they began to think that the Christian's God was indeed a hearer of prayer. As the result, a goodly number of the village women, of the higher castes, began to attend the weekly female prayer-meeting at the pastor's house. They continued to come for some months, sometimes filling the house 'uncomfortably full.' They still manifest a very friendly feeling, though the attendance at the meeting has considerably fallen off.

*The Missions' Extremity.* "A question arose a few days ago which led us all to survey anew, as we have done before, perhaps a score of times, our whole mission field, and to consider what arrangements could be made to enable our rapidly decreasing numbers to hold on a little longer. We have to meet not only the demands of the work, but the equally imperative demands of health. Never did I feel our own weakness as at present. The death of Brother Munger has left Bombay vacant, and the expected return of another brother to America, in a few months,

will leave Satara and Bhuinj vacant also. Still another brother finds that his days in India are numbered if he remains on the dry plains of the Deecan, but thinks he can hold out a while longer if removed to Bombay. One of the Ahmednuggur brethren must of necessity assume the charge of the work at Satara and Bhuinj; hence there will be but *three* of us left for the *eight districts* in the Ahmednuggur Collectorate. Of these three, one is Brother Atkinson, who has been in the country only a few months. We thank God for sending us this recruit, and we shall endeavor to take good care of him; but for the present he has his hands full, and his head too, in the acquisition of the language. I cannot look forward to the changes that must shortly take place without much sorrow and some gloomy forebodings. Two years ago, when I was placed in charge of the three districts of Rahuri, Khokar, and Pimplus, I could anticipate my greatly increased burden with considerable courage. I had a good degree of health and strength with which to labor. But at present, my health is such as to render it extremely doubtful whether I shall be able to pass the next hot season in the Deccan.

"I have made these statements with much sadness of heart, yet I have no disposition to complain. I know that you and the Prudential Committee fully appreciate our difficulties, and that you will send us help at the earliest possible moment. But as our representatives before the churches to which, under God, we must look for relief, it is well that you should have all the facts in the ease. The missionary work is a work of faith. While we mourn over the desolations around us, we know that it is of the Lord to save, either by many or by few. We are, therefore, resolved to hold on to our work as long as possible, and when we are called to leave it, to go either to America or to the 'Better Land,' we can leave it with confidence in the promises of Him who loves his church infinitely better than we do; and with the assurance that he will, in his own good time, bring all the heathen to acknowledge him."

#### AHMEDNUGGUR.

(140 miles east of Bombay.)

LETTER FROM MR. WOOD, September 5, 1868.

ONE extract from this letter from Mr. Wood will appropriately follow the last paragraphs of Mr. Bruce's letter above.

"Could you read the remarks of all the brethren on a recent circular, you would no doubt be interested, and at the same time would see what shifts we have to make to keep our principal stations manned. *Manned!* Excepting Ahmednuggur, we have not had a single central station more than *half* manned for years. We have all double work to do most of the time. We can't stand it. Just look at this enclosed map, and see these four great fields of labor—Bombay, Ahmednuggur, Sholapoor, and Satara. No one at Bombay, one at Satara, one at Sholapoor, one at Wadale, one at Rahuri, two at Ahmednuggur, and Mr. Atkinson, studying the language! In writing this, don't think I despair. God will, in some way, accomplish his great work of regenerating this people, if the present instrumentalities are set aside, and we have none to come to *our* help. We must, however, let you know how matters stand with us. Otherwise we should not be faithful to our trust.

*Fruit of a Catechist's Labor.* "I have not much time left to-day to tell you of my labors. I will, however, say a few words about *Latinwadi*, a little hamlet outside of the city, to the north, where Vithaldas, one of our catechists, lives. We bought a nice little house for him there, at a cost of about 75 rupees, two years ago. He says the place was a real Sodom. The people were vile and abusive; and the catechist and his family shut themselves up in their own little yard, to keep out of sight and hearing of the people. Through his influence a great change has come over them. Sixteen boys from that place are now in government schools. A few months ago an *ota*, or earthen platform, about a foot and a half high, was built up at the side of his house, at the expense of the mission, for the people of the hamlet to come and sit upon, to talk and hear the

truth, etc. This *ota* they have recently covered in with a tiled roof. They furnished the wood and did all the work, and I gave them seven rupees for tiles. This is my chapel, where I go to preach every Sabbath afternoon, and occasionally during the week. I have twenty-five or thirty hearers."

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### Madura Mission — Southern India.

#### KAMBAM.

(80 miles W. S. W. of Madura.)

LETTER FROM MR. NOYES, June 30, 1868.

*Hook-Swinging.* Several paragraphs of this letter, in regard to the condition of different village congregations, trials, defections, encouragements, etc., which were marked for use, must be omitted for want of room, but the following account of a ceremony witnessed much more frequently by missionaries years ago than of late, will serve to show that the days of idolatrous superstition, folly and cruelty are not yet ended in India.

"Recently, while laboring in the itineracy, I witnessed the 'hook-swinging festival.' At the beginning of this festival, the priest of the pagoda sends the sacred ashes, and other things, to a person whom he selects as a victim to be suspended. On the reception of these gifts, the man commences a fast, denying himself all bodily indulgence. On the day fixed for the celebration of the feast, he enters the temple with pomp and ceremony, and appears before the idol. The priest performs a ceremony over him, uttering munthrams, or heathen forms of prayer, and he pretends to be under the influence of devils, and acts like a mad man. While in this state, some person standing by gives him a severe blow on the back, which produces a slight swelling. The muscle is here pierced in two places, and openings are made sufficient for the insertion of the iron hooks, which are immediately introduced, and then pressure is applied on every side of the wound, to prevent the issue of blood, greatly increasing the man's sufferings. The fact that no blood flows is regarded by the people as a

miraculous interposition. After these preliminaries, the man is taken to the machine upon which he is to be suspended and swung about. This consists of a four-wheeled platform car, in the centre of which is an upright post, 20 or 30 feet high, and upon the top of it a transverse beam, 40 feet long, fitted to work like a well-sweep, and also to be swung around in a circle. Upon one end of this beam, the hooks already inserted in the man's back are fastened by strong ropes. Long ropes are also attached to the other end, by means of which several men manage its motions. The victim is first swung around in a circle, and then raised high in the air, while the multitudes below fill the air with their shouting. In going up he favors himself by catching hold of the rope with his hands, but pretty soon lets go, and is suspended by the hooks inserted in his back, being bent almost double, his head and feet hanging, and the muscles of his back being pulled out to their utmost tension. While he is hanging in this position, the car is drawn by hundreds of men, over rough ground, around the temple, the man being shaken and tossed from side to side by the motion of the car. It was a full hour, by my watch, that I saw the man thus suspended. His countenance was a picture of distress, and when taken down he seemed much exhausted.

"He is next presented to the people to receive their offerings, and receives large presents of money and lands, — property such as he could not have accumulated by the labor of years. He is now taken to his house, the hooks are removed, and his wounds are treated by the application of small cakes of mud, made so hot as to burn the skin. Three of these plasters are placed on each wound and kept there for seven days, when they are taken off and other medicines are applied. This is severe treatment, but the wounds are said to be effectually healed by it in twenty days, if the man survives it. On the first day he suffers but little, because he is made insensible by intoxicating drugs and potions. On the second, and several succeeding days, his sufferings are so great that he will often attempt to commit suicide; but as he is strictly watched by his

friends he finds no opportunity, and the deed is seldom done.

"The barbarous practice of hook-swinging was discontinued for many years in the Madura District, until it was again revived in 1867; and as the people have come to understand that the Government will not interfere to prevent it, it is likely to become a common occurrence. I estimated the number of persons present on this occasion at 15,000. We preached to

several audiences, but such occasions are very unfavorable to making an impression. I much prefer to see the people when they are quiet in their own villages. One hundred and sixty villages have been visited by myself and helpers on this tour, and we have preached to nearly 400 audiences. The people generally admit the truth of our statements, but too often, alas! it produces no lasting impression."

## PROCEEDINGS OF OTHER SOCIETIES.

### (ENGLISH) CHURCH MISSIONARY SOCIETY.

THE following table presents a summary

view of the missions of this Society, and the statistical returns given in the last Report, which, it will be seen, are incomplete.

MISSIONS	No. of Stations.	Clergymen.		Lay Teachers and others.		Totals.	Native Communicants.	Adult baptisms during the year.	Seminaries & Schools.	Pupils in Schools.	Pupils in Seminaries.	Totals.
		European and Country-born.	Native.	European and Country-born.	Native.							
West Africa.....	8	9	8	4	14	25	939	43	8	373	11	384
Yoruba.....	7	9	5	1	53	68	998	16	17	1,415	16	1,431
Niger.....	4	.....	4	.....	17	21	77	.....	7	136	.....	136
Mcdierranean.....	5	8	.....	2	15	25	101	.....	8	371	.....	371
Western India.....	8	16	1	3	65	85	204	33	37	1,862	11	1,873
South India.....	29	38	31	12	859	940	8,409	462	466	13,565	62	13,627
North India.....	34	52	8	8	606	674	1,974	96	256	13,396	161	13,557
Ceylon.....	12	11	7	.....	193	211	724	51	107	3,704	24	3,728
Mauritius.....	2	4	1	.....	12	17	53	22	4	324	.....	324
Madagascar.....	2	2	.....	.....	2	4	22	14	2	20	.....	20
East Africa.....	1	2	.....	.....	2	.....	.....	.....	.....	.....	.....	.....
China.....	6	14	1	1	36	52	222	96	14	141	8	149
New Zealand.....	18	17	14	1	59	91	764	8	.....	.....	.....	.....
N. W. America.....	17	15	4	5	43	67	1,036	161	23	929	.....	929
N. Pacific.....	2	1	.....	1	2	4	.....	.....	.....	.....	.....	.....
	155	198	84	38	1,976	2,296	15,523	1,002	949	36,236	293	36,529

In regard to income and expenses the Report states: "Thankful to Him 'whose are the silver and the gold,' the Committee again announce an increased income. Commerce has been depressed and the Committee embarrassed, but the Society's great mission has not been materially injured. The ordinary income has exceeded that of the previous year by £8,611, and has reached £153,997 5s. 10d. (\$769,987, gold). Adding £3,291 1s.,—given for special objects,—the total receipts are £157,288 6s. 10d. . . . Last year it was announced that the proceeds of Associations had reached £115,871 19s. 4d., a

larger amount than had been received in any previous year; and now the Committee, with gratitude to God, can announce an increase in the Associations of £5,256 17s. 2d., making the receipts from that source alone £121,128 16s. 6d. The legacies have been £1,950 less than last year, but the donations have advanced £4,910."

Some months since, the Society published, on a leaflet for letters, the following "facts and figures," taken, it will be seen, from a previous report, the numbers being now, often, larger, as the foregoing table shows:

"On the 12th of April, 1799, sixteen

clergymen and laymen of the Church of England—among whom were John Venn, John Newton, Thomas Scott, John Bacon, the sculptor, and Josiah Pratt,—met at the “Castle and Falcon,” Aldersgate Street, and founded the Society. Its total income for the first three years amounted to £911; for last year it was £145,000. The whole amount received by the Society to the present time, is £4,400,000 (\$22,000,000). Of this, foreign missions expenditure, disabled missionaries, and students, have absorbed £85 per cent.; association expenses, publications, and management, £12 0 11*d* per cent.; and investments have been made at the rate of £2 19*s.* 1*d.* per cent. During the last twenty years, management and incidental expenses have averaged about £2 3*s.* 7*d.* per cent.

“The first missionaries of the Society were two Germans, who were sent, in 1804, to the west coast of Africa; since that time the Society has sent out into the mission field 703 European missionaries and agents, and now supports 277 missionaries, 1,830 lay agents, and 878 schools.

“In Sierra Leone, the native clergy, inclusive of the pastors of the native church, are more than three fourths of the whole missionary staff. In the Yoruba mission they are more than one third. In the Niger mission staff, of 16 agents, not a single European missionary is found. In the Indian missions there are 38 native clergy, to 94 European; of ordained missionaries, in Ceylon nearly one half, in New Zealand two fifths, and in Northwest America one third are natives. The development of this native pastorate is the result of the Society’s expenditure upon schools and native agency.

“In 1854, the native church at Sierra Leone took up the schools, relieving the Society of about £800 per annum. In 1862, the native pastorate was founded, and ten pastors placed on funds. The Society’s connection with Sierra Leone is now mainly confined to the maintenance of educational establishments. Six missions have sprung out of Sierra Leone—the Timneh, the Yoruba, the Niger, the BulloM Shore, the Quiah, and the Sherbro. During the past year, the native church at Sierra Leone have raised £800 for their Native Pastorate Fund, and £830 as a Church Missionary Society Jubilee Fund.

“The first missionaries to India went out in 1814; the Society now has there, 1,655 missionaries and agents and 697 schools; for the year ending December, 1866, there were 26,160 scholars, and 10,524 communicants in connection with the Society. The annual contributions of native Christians amount already to more than £2,000.

“The China mission was commenced in 1845, at Shanghai, and the Society has now in China six principal stations, with a staff of 14 European and one native ordained missionaries; and 24 native catechists and teachers.

“The New Zealand mission was commenced in 1814; there are now 18 European and 12 native ordained missionaries, occupying 18 stations in the Northern Island.

“For the year ending 31st of March, 1867, there were in England, Scotland, Ireland, Wales, and on the Continent, about 1,000 auxiliaries and associations connected with the Society.”

## MISCELLANIES.

### THE WOMAN’S BOARD OF MISSIONS.

THE first meeting of the Woman’s Board of Missions, held in connection with the annual meeting of the A. B. C. F. M., was convened in the Second Congregational Church, Norwich, Conn., on Thursday forenoon, October 8th. The church was

filled (women only being present), numbers occupying the aisles.

After introductory devotional services, and some remarks by the President, it was stated that the object of the meeting was to enlist the sympathies of Christian women in behalf of their perishing sisters in heathen lands, and to secure co-operation in

the plans of the "Woman's Board of Missions," to this end.

A report was presented by the Recording Secretary, Mrs. J. A. Copp, noticing the formation of the Society in Boston, in January, 1868, under the name, at first, of "New England Women's Foreign Missionary Society," its object being to "develop a deeper interest in behalf of missions among the women of our land; to afford to those who are waiting to know and to do their Master's will, a convenient and efficient way of promoting the cause they already love"; and "by extra funds, efforts, and prayers, to coöperate with existing Boards, in their several departments of labor for the benefit of the degraded women in heathen lands." The Report states: "The work of raising funds in the churches of Boston and vicinity was immediately commenced, and from time to time since, auxiliaries have been formed in some more distant places, bringing up the receipts, for the first nine months of the Society's existence, to more than \$4,000, which have been appropriated to the support of seven female missionaries and eleven native Bible-readers, the most of whom are already engaged in their work."

Mrs. D. C. Scudder, Corresponding Secretary, read letters from missionaries, and several female missionaries who were present addressed the audience, adding greatly to the interest of the occasion.

"The exercises continued with unabated interest for more than two hours, when it was remarked that the tearful eye, the perfect quiet and earnest attention, evinced that the sympathies of the audience had been enlisted, and it now remained to secure coöperation in the work."

It was stated that "our English sisters, in their 'Society for Promoting Female Education in the East,' and the 'Woman's Union Missionary Society of America' (having their Zenana work in India and their Bible-women located at various mission stations), with other kindred associations, have labored long years, with commendable zeal, to elevate and Christianize heathen women, and God has abundantly blessed their labors."

"These all, together with honored female missionaries of the American Board,

have done precious pioneer work, but how inadequate are all their efforts for the evangelization of 300,000,000 of our sex in pagan lands, now waiting to receive the bread of life. Everywhere, agencies and laborers must be multiplied for this sublime and stupendous work. The day for which our mothers wrestled and prayed has dawned, and we are the favored generation to whom the Saviour is emphatically repeating his dying command; for he has come to claim the 'heathen for his inheritance, and the uttermost parts of the earth for his possession.'

"The aim of this Board is to secure auxiliary organizations in every religious society in our land, in sympathy with the American Board, and who approve of this work. . . . We hope to find a 'Persis' in every church, who will initiate such a movement, and raise an annual subscription, which shall secure the future support of our missionaries already in the field, and enable us greatly to increase their number."

The meeting was closed with the doxology, after which donations were received, and numerous pledges were given to form auxiliaries.

The address of the Corresponding Secretary of the Woman's Board of Missions is, — Mrs. D. C. Scudder, Auburndale, Mass.

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#### A LITTLE LEAVEN AND HOW IT WORKS.

MR. WILLIAMS, of Harpoot, in a letter written some months since, gives the following account of a case at Kulaat, one of the Mardin out-stations:—

"Perhaps it will pay to give one little incident, which greatly interested Mr. Barnum, as illustrating how the lump leavens, until the whole is leavened. We hired a house [at Kulaat] and put our helper in it. There the poor lame cripple, who for so long has been the only male Protestant in this village of the Patriarch, with two gospel-women, met for prayer and instruction. Adjoining this house was another, the woman of which entered her store-room and made a hole in the wall, so as to hear what was going on. She became

so interested that she joined them. The priest told her husband, 'Your wife has become a Prote.' He forbade her attendance. She still went. He beat her as much as he dared, and threatened to kill her. So she ceased to go, if anybody was watching her, but went into her store-room and listened again at the hole in the wall. He beat her again and again, till finally, worn out with his opposition, she one day, when he was storming at her, quietly got up, and going to the wall took down his sword and brought it to him, saying, 'You may as well kill me at once, as they did "the seven," for do what you will, I will not give up this religion; and if you want me to quit it there is no way but to kill me.' He took the sword, saying, 'They did well to kill "the seven," and ought to have chopped them into minced-meat.' Our helper had overheard this, and called out, through the wall, — 'Why do you so speak of those whom your own church honors as martyrs, and for whom it observes a saint's day?' 'Is that so,' he asked. 'I thought they were some of you Protes'; and unable to intimidate his wife, he called her brother. and said, 'I can do nothing with this sister of yours; she is bent on being a Prote, I want you to help me kill her, for besides you there is no one who can claim the blood money.' He replied, 'Leave her to me and I will bring her around.' After arguing with her for a long time, the brother came to the husband and said, 'We ought ourselves to give heed to these things and look after our own salvation, for she says these Protes teach nothing but what is in the gospels.' So the poor man, despairing of keeping her from the truth, moved every thing out of his house to another part of the village. But it was all of no use. Hear she would, and hear she did; and just before we were at Mar-din, she had publicly passed over to her husband the ownership of one half of a vineyard which she held in her own right, worth about 1,000 piasters, on the express condition that he was to molest her no more about her religion. Meanwhile her father, her brother's wife, her sister, and her sister's husband, have all joined the Protestants, and are learning to read. 'Money answreth all things,' more, if pos-

sible, among this people than elsewhere, and when love to the truth is manifestly stronger than love to money, then men begin to consider."



#### A PHASE OF CHINESE CHARACTER.

MR. GOODRICH, one of the missionaries of the Board, in a letter from Peking, dated May 6, 1868, relates the following incidents: —

"Would you like to see a new phase of Chinese character? A few weeks since a Buddhist priest was introduced to my house. After conversing with him a few minutes upon ordinary topics, I took up the Gospel by Luke, and opening at the 15th chapter asked him to read. He read correctly and fluently, and I endeavored to explain the parables, and invited him, as he left, to come in a few days and talk again. Four or five days afterwards he came again, and appeared somewhat interested in the truth, though his manner was rather listless. Suddenly I noticed that one hand was bound up, and asked him if it had been injured. He leisurely drew off the bandage and exhibited a hand pierced through the centre of the palm with a spike, about ten inches in length and half an inch in thickness. I turned to him in horror, and asked why he had done that. He replied, composedly, that he had no other means of support, and that when men saw that, they would pity him and give him money. At this point my teacher, who had been listening to the conversation and caught the idea, came out and hastily drove the man from the house. Coming back, he said to me, that in a few minutes more the priest would have nailed himself to my table and deliberately waited for money. He added, that they sometimes nail themselves by the lips to the doors and counters of shops.

"The next morning I walked out and found a boy lying by the side of the road, begging, with all his toes freshly cut off, and crying bitterly with the pain. This was no farce. Then I remembered that I met a beggar in Kalgan, last year, carrying his withered hand, and showing the handless stump from which it had been severed. I

could tell you things apparently worse than these, but these are bad enough; and besides, men who do *such* things will do anything that is bad. *There is no doubt that this people need the gospel.*"

—  
GIFTS AT THE ANNUAL MEETING.

THERE was an interesting episode during the closing meeting of the Board at Norwich, respecting which some who were present have desired to see an accurate statement. The Treasurer announced, that when he came to the opening meeting, he found a note on his desk containing \$50, given by a lady, as an expression of "gratitude for the liquidation of the debt of the Board." He had since received various donations, among which was one of \$50, from a lady of Norwich, who, in addition to entertaining several guests, wished thus to manifest her deep interest in the object that had called them to her house.

A Mexican dollar had been sent in by a lady about to go to the Syria mission, as the gift of a humble member of the church with which she is connected. The dollar had been long retained, awaiting some occasion of special interest, which the donor now found in the consecration of this sister in Christ to missionary work in the East.

A gold chain had been received, with the following note: "Please accept the inclosed as a small token of regard from one who feels interested in the cause. I have not much money to give. This chain was a present from my dear husband. He is now, I trust, singing the songs of redeeming love, and could he speak to me, I feel *sure* that he would say to me, 'Do all you can to advance the cause of Christ, however much of sacrifice it may cost you.'"

Another offering consisted of a memorial-pin, containing beautiful silvery hair, and a plain gold ring, both inclosed in a paper on which was printed: —

"Hark! what mean those lamentations,  
. Rolling sadly through the sky?  
'Tis the voice of heathen nations!  
Haste to help them, ere they die."

And on the margin was written, — "Two mites for our poor sisters in foreign lands.

It was all the jewelry she had. Do not ask for the name."

A ring (valued at \$10) was also laid on the table, the gift of a lady, and received at the Missionary House some weeks previously, to help make up the deficiency. Also an English silver watch (valued at \$100), sent by an honored missionary in China, who had no further use for it, as his donation to the Board, or for the outfit of some young missionary.

The Treasurer said that gifts like these always caused a thrill of pleasure, because of the tender and sacred associations connected with them, and because of the evidence they gave of heartfelt sympathy with the cause of the self-denying Master, and with the devoted men and women who are following in his footsteps. But they were not received with unalloyed pleasure; for it was generally impossible to dispose of them at what would be esteemed their value by the donors, or at their *real* worth. He hoped there would be no painful sacrifice in the case of those now presented.

Hon. William E. Dodge stated that he was authorized to say, that \$100 would be paid for all the articles mentioned, excepting the watch, with the understanding that they should be returned, if possible, to the donors.\*

E. B. Huntington, Esq. (whose sister's life in Syria—as the wife of Dr. Eli Smith—will be long remembered) rose in the audience and said, that when the Mexican dollar was referred to, he decided to offer \$100 for that alone. Mr. Dodge said, "The gentleman relinquishes the dollar," and it was taken by Mr. Huntington.

Dr. Stearns announced that a gentleman on the platform, near him, would give \$100 for the watch, on condition that it be given to the first new missionary to China who might need it.

Dr. Clark said he had received a three-dollar gold coin, contributed by a freedman, who earned it while a slave, kept it buried in the ground during the war, and now gave it to the Lord. Dr. Wood presented a Japanese *kobang*, — an oblong gold coin of about \$10 value, — which a

\* The Treasurer would be happy to hear from the donors and carry out this condition.

lady, who found it in the poeket of her husband, after his decease, wished to give to the missionary cause. Fifty dollars were immediately offered for these two coins.

These transactions occupied but a few moments of time, and contributed not a little to the interest of the occasion. A feeling of tender sympathy with the donors pervaded the assembly, and it has been suggested, that it might be well sometimes, if not always, to announee donations of this nature in the Missionary Herald before the articles are disposed of, in the hope that they may be redeemed, or a sale at a sacrifice be avoided.

On the previous evening, a child's silver cup,—the gift of a friend, and after the child's death sent by the mother as a donation to the cause of missions, as "she could do so little,"—was presented in the meeting, and purchased for \$100, to be returned to the mother.



#### INTERESTING DONATIONS.

It will not be inappropriate to follow the preceding statement with a few notes received of late, with other donations to the Board.

The first is from "A Friend in India,"—a missionary of the Board, who of course has some means of his own.

"I send herewith an order to my agent in Boston to pay you \$130, as my donation to the funds of the Board. You will observe that the sum is thirty per cent. advancee upon my donation of last year, according to the suggestion of Mr. Treat. I would be glad to do more if I could.

"The observations of the six years during which I have been connected with the Ameriean Board have in no respect weakened my confidence in its management; and I have no fears but that, in regard to whatever the Lord may enable me to place at its disposal, I shall be able to return to him his 'own with usury,' when he shall call me to give an aeeount of my stewardship. I thank God that he permits me to devote my life to his serviee under the direction of this Board."

The two following will serve to show

that there are churhess in which no collections are made, where something might be done if the pastors, or other officers, would move in the matter.

"Please appropriate the inclosed sum [\$20] for the use of the A. B. C. F. M. It is a poor teacher's contribution, for two years. No collection for the Board is taken up in the Congregational church to which she belongs, but she loves the cause and wishes a share in its work.

"A DAUGHTER OF NEW ENGLAND."

"I send you these few dollars [\$5] for the Foreign Missionary Society. They used to pass the plate at church, but do not now, nor do they call on me for my mite. I have been a member of this society for forty years. I am a stranger and poor, but I dare not withhold the Lord's share, for he has given me a thousand fold in this life, and blessed me with ten thousand unlooked for blessings."

"A LOVER OF JESUS."

"A Western New York Friend," and his wife, sent \$10 with this note: "We have just buried our son, a young man of nineteen years. He first gave himself to the Lord, and then to the work of preparing himself to preach his Word. We cannot forbear to send you ten dollars ('extra,' beyond our *regular* subscription in October), to help spread this precious gospel, which alone enabled our dear boy to give up the cherisheed object of life, and which sustained him on a dying bed. '*Haste* to help them, ere they die."

The same "friends" sent this also, with \$1.50:—

"The inclosed is from our son, who died on the 4th of last month. About two weeks before his death he said, 'I would like to have you give one dollar and a half of *my* money, *my own little savings*, to the Ameriean Board.' 'His own little savings,' represented but a small sum, but this gift to the Board bears a large proportion to the entire amount. Here it is, just as it was folded in his wallet."

Some one in Illinois wrote: "I drink no tea, this year, and so save five dollars to

send John Chinaman a draught of the 'water of life.' Please to find the money inclosed, and enter it in the Herald thus, — T., for China."

In the Herald for October last there was acknowledged *one* donation from Georgia. The young clergyman who had been preaching to the church from which this donation came, and who is himself about to go to a foreign missionary field, makes the following statement respecting it:—

"Let me tell you some of the circumstances connected with the contribution recently sent to the American Board from the First Congregational Church of this city. It is a colored church, composed of those who were slaves until April, 1865. It was formed in June, 1867, with *seven members*. It has grown during the year of its existence to the number of 48. Nearly all the members are house servants and waiters in the hotels of Atlanta, and the majority of them are less than 21 years of age. They are very poor; indeed the total value of all their property can be but a few hundred dollars. Yet in the largeness of their hearts they gave \$50.50 to the cause of Foreign Missions. Should northern Christians do half as well in proportion to their ability, the Board would not suffer for want of funds, and China would not stand waiting, in vain, for the gospel."

#### A GLORIOUS CHANGE.

INCESSANT war, merciless cruelty, infanticide, indescribable vice, in many places cannibalism, made the strong races, in the South Sea Islands, a ceaseless terror to each other and to the world outside them. In all but Western Polynesia the gospel has swept this heathenism away. The four great societies which have sent their brethren forth as messengers of mercy, have gathered into Christ's fold 300,000 people, of whom 50,000 are members of the church. They have together expended on the process less than £1,200,000; a sum which, now-a-days, will only make a London railway, or furnish the navy with six iron-clads. Yet how wonderful the fruit

of their toil! "The wolf dwells with the lamb, the leopard lies down with the kid."

— *Missionary Chronicle.*

#### BIBLIOGRAPHICAL.

*Our Life in China*; by HELEN S. C. NEVIUS. New York: Robert Carter and Brothers. 1869.

THE present interest in that portion of the world, gives special value to this work. It is a pleasing record of the daily life and experience of the wife of a devoted missionary, and especially of her efforts to reach the women of China. Mr. and Mrs. Nevius went out in 1853, under the care of the Presbyterian Board. They resided for a time at Ningpo; then at Hungchow, one hundred and thirty miles to the northwest, and later at Tung-chow, of the Shantung province in the north. They have thus had very favorable opportunities of observing the character and habits of the people, while the results of their labors were such as greatly to encourage hope for the redemption of China.

Both at Tung-chow and Ningpo, Mrs. Nevius employed native Christian women to aid her in efforts to reach their sex. Alluding to this she says, "The experiment has been tried by various missionary ladies, who have 'Bible-women,' as they are sometimes called, under their superintendence; and has been found to succeed well. I know of no other way in which Chinese women, in the seclusion of their homes, can be reached. Either foreign or native women must go to them with the 'good news' of salvation, or the great majority can never hear it." p. 484.

"No closed 'zenanas' prevent our reaching those whom we long to instruct. The females are secluded, to be sure, but patient, judicious effort will usually gain access even to the homes of the rich and powerful; while thousands of humble dwellings welcome our presence; and I am convinced that encouragements will not be wanting in the future, as certainly they have not been in the past, to reward every faithful worker in this humble sphere of Christian effort." pp. 122, 123.

## MONTHLY SUMMARY.

## HOME PROCEEDINGS.

*Appropriations.* Important statements respecting the appropriations of the Board for the coming year, will be found at page 398 of this number of the Herald.

*Woman's Board of Missions.* The Treasurer acknowledges the receipt of \$251 during the last month. Particulars will be given in the next number of the Herald.

*"Woman's Board of Missions for the Interior."* *The Advance*, of November 5, states: "On Tuesday October 27, a large company of ladies gathered in the lecture-room of the Second Presbyterian Church of this city [Chicago], to consider the matter of forming a Woman's Board of Missions. Representatives were present from different States of the interior, and the large number of letters, more than fifty, received from those who could not come, was suggestive of the earnest and widespread sympathy that is felt in the movement; a fact especially gratifying on account of the very short time which had elapsed since the meeting was proposed.

"Rev. Dr. Clark, Secretary of the A. B. C. F. M. was present, and spoke of woman's work among heathen women. . . . After his address a society was formed, to be called the 'Woman's Board of Missions for the Interior,' which is to carry on its operations through the A. B. C. F. M. Vice-Presidents and Managers have been chosen from many of the States of the Interior, but as the list of officers is as yet incomplete, its publication is deferred."



## MISSIONS OF THE BOARD.

*Gaboon.* For some time past letters from the Gaboon have not been encouraging in regard to hopeful conversions among the people, or the character and influence of those who had united with the church. A letter now received from Mr. Walker, dated August 21, refers to the ex-communication of several members within

"about two years," states that on the 26th of July last "seventeen more were publicly cut off as dead branches," and adds, "there was no question about the propriety of such action in a single case." This must leave the number of natives in present communion with the church very small, and indicates how sore have been the disappointments, and the "perils among false brethren," of the missionaries in that field; and how urgent are the reasons for remembering them in prayer. Mr. Walker refers to the fact that they have been sadly deceived by native professions, and states: "Mr. Preston was present at the examination and admission of all these persons, and has often remarked, in reviewing their cases, that if others should now apply, giving the same evidence of fitness that these exhibited at the time, he could not refuse them. So it has seemed to me; and we are not without hope that some of them may yet return, and that others may be brought into the fold." "This work must not die."

*Central Turkey.* Mr. Perry wrote from Aintab, September 10th: "Good news from all parts of the Aintab field come in upon us almost like a flood. At Birejik the old difficulties are all settled, and the whole church has subscribed to the payment of tithes. They seem happy indeed in this new state of things. At Jibbin, the little community are building a house of worship. With only a little help from us, they having raised 1,000 piasters for the work. Both Mussulmans and Armenians come to listen and worship in our congregations, and send their children to our schools. At Ehnesh, an Armenian village formerly occupied, but for some reason abandoned, they are blaming us for withdrawing the teacher, and actually *begging* for another. We hope to send a man there immediately. In the First Church at Aintab, also,—the oldest and most sluggish of all the churches,—the poorer part of the members are making decisive progress. Forty men from this church have recently signed the tithe-list, and are looking about for a man to send forth to preach the

gospel in the places beyond. Thus Mr. Schneider's own pupils are coming forth and actually entering into his labors. In all the movements of advance, not I, *they* are the agents. Remember us, that when the work prospers as well as when it languishes, we may be continually supported by the divine blessing."

*Eastern Turkey.* Statements of much interest respecting the persecution at Mardin will be found at pages 401-403. As these fearful outrages were enacted under the direction, or influence, of a Papal Patriarch, they serve to show what is still the spirit of the Romish church where it is unrestrained.

Mr. Parmelee and family, Messrs. Pierce and Cole, with their wives, and Miss Van Duzee, who left New York August 15, arrived at Erzroom September 30, after a "rapid and prosperous journey" of only 47 days.

*Nestorians.* A marked instance of energy and perseverance in a native helper, striving to secure a chapel, is noticed in a letter from Mr. Perkins, page 404.

*Mahrattas.* Letters from Mr. Bruce and Mr. Wood (pages 406, 407) forcibly present the need of reinforcement in the Mahratta mission.

*Madura.* Mr. Noyes's letter (page 408), presenting the details of a case which he had just witnessed, indicates that the old practice of hook-swinging, in honor of idol gods, is reviving again in the Madura District of India.

*Dakotas.* Statements respecting various settlements of Dakotas, the Pilgrim Church, a missionary tour, the organization of several churches, the licensing of native preachers and the ordination of one, and the usefulness of such native agency, may be seen at pages 399-401.



#### OTHER MISSIONS.

*China.* The *Church Missionary Intelligencer* gives a report of a recent visit of

the Bishop of Victoria to the Foochow mission of the Church of England, which was very encouraging. The Bishop "held an ordination" at Foochow, and a "confirmation," at which 18 men 10 women and 5 youths were confirmed. He also visited several out-stations, at one of which he confirmed 4 men and 5 women, at another 5 men, and at another 26 men, 9 women, and 1 youth. "The entire number confirmed during this visit of the Bishop was 90," in Mr. Wolfe's district. In another mission district also (Mr. Cribbs), there were confirmations (at one place 11), and baptisms of adults. The Bishop seems to have been greatly pleased with what he saw of the mission work, and Mr. Wolfe writes respecting his visit: "Though the bishop has visited our mission, and seen our principal stations, he has not seen half the extent of our work in the country, inasmuch as we have stations over one hundred miles beyond the furthest point which he visited in the northeast district, and ninety miles beyond the farthest point which he visited in the western district. On the whole, however, we hope he has taken away with him a tolerably correct idea of our work, and a sense of the necessity of more help from home."

*India.* The *Macedonian* for September furnishes the following extracts from Mr. Clough, of the Teloogoo mission—Baptist Union: "Hardly a day passes that inquirers do not come to the mission-house, and frequently half a dozen or more at a time. The call also comes almost every week for me to go out into the villages." "The Lord's work is still moving on. The first Sabbath in May I baptized six, and yesterday, seven,—making 16 in all whom I have baptized since coming from Nellore."

The *Missionary Advocate* gives an extract from a letter from a missionary of the Methodist Episcopal Board, at Moradabad, which, after alluding to some other trials, states: "One of our missionaries has been mobbed in a native village—the first instance of the kind in the history of the mission. He had accompanied a native helper to a public well, that he might act as witness in case any one prevented the

Christian from drawing water. Our right to draw from public wells had been repeatedly affirmed in the magistrate's court, and we had been advised to report any case of hostility, *being careful to have a reliable witness on our side*. While standing by the well, the missionary was suddenly attacked and quickly overpowered, and for a full half hour was subjected to every species of indignity, being kicked, beaten, dragged about by the beard, and abused in the vilest language which natives can employ. Three times they led him away, saying they would hang him, but this was probably but a pretense. Fortunately, the missionary received no serious hurt, although he still carries many marks of their blows."

*South Africa. Evangelical Christendom*, for July, states: "The Rev. Robert Moffat, the veteran missionary, writes us from Kuruman, under date of April 14: 'It is most gratifying to be able to state that the desire for education is increasing and advancing wherever there are means of instruction; and these now extend over hundreds of miles in the interior. We have readers by thousands who are most anxious that another edition of the Scriptures be printed, to supply the increasing demand. This is a most hopeful sign for the future, especially in a country where the population is so scattered, and the means of conveyance tardy and expensive, but where natives can go to and fro without difficulty."



#### EMBARKATIONS.

Rev. Henry P. Page, of Centre Harbor, N. H., and Mrs. Mary A. (Hodgkins) Page, of Ipswich, Mass., Rev. Theodore S. Pond, and Mrs. Pond, of Middlefield, Conn., Miss Ursula C. Clarke, of South Natick, Mass., and Miss Flavia S. Bliss, of Longmeadow, Mass., sailed from New York, October 10,

for Liverpool, on the way to Turkey. Mr. and Mrs. Page are destined to Philippopolis, Western Turkey; Mr. and Mrs. Pond to Mardin, Eastern Turkey; Miss Clarke to Broosa, and Miss Bliss to Marsovan. Mr. Page was educated at Dartmouth College and Andover Theological Seminary, and Mr. Pond at Hamilton College and Andover.

Rev. H. H. Jessup, of the Syria mission, and Mrs. Harriet E. (Dodge) Jessup, of New York, Miss Eliza D. Everett, of Painesville, Ohio, and Miss Nellie Carruth, of Dorchester, Mass., sailed from New York, for Liverpool, on the way to Syria, October 17.

Rev. J. S. Dennis, of Newark, N. J., a graduate of the Princeton Theological Seminary, sailed from New York, October 21, to join the same mission.

Rev. William E. De Riemer, of Berlin, Wisconsin, and Mrs. Emily F. (True) De Riemer, of Newton, Mass., Henry K. Palmer, M. D., of Litchfield, Illinois, and Mrs. Flora D. Palmer, of New Athens, Ohio, Miss Carrie Hartley, of Glenwood, Penn., and Miss Maggie Webster, of Binghamton, N. Y., sailed from Boston, October 28, in the bark *Robert*, Capt. Baker, for Madras. Mr. and Mrs. De Riemer and Miss Webster are to join the Ceylon mission, and Dr. and Mrs. Palmer and Miss Hartley the Madura mission. Mr. De Riemer is a graduate of Amherst College and the Chicago Theological Seminary, and Dr. Palmer, of the Rush Medical College, Chicago.

Miss Adelia M. Payson, of Kent, Conn., sailed from New York, October 31 (with Rev. Mr. Nevius, of the Presbyterian Board), for the Foochow mission, by way of San Francisco.

Rev. Henry M. Bridgman and wife, of the Zulu mission, sailed from New York for Liverpool, November 14, returning to their field.

#### FOR THE CHILDREN.

##### PLEASED WITH THE WORK.

SOME of the children know, that last year two ladies, Miss Seymour, of Rochester, N.

Y., and Miss Warfield, of Franklin, Mass., went to Harpoot, in Eastern Turkey, to teach in the girls' boarding-school there. Perhaps they would like to know whether

they found it pleasant to be in such a place and to engage in such a work. Here is a letter which Miss Seymour wrote, after they had been there some months, and were only beginning to get the language of the people. It was written to some of the missionaries who were then in this country.

"This is Friday night, and I have just come from school with the feeling that I wish there were more school-days in the week. It seems as if we only get fairly started, and then comes Saturday. As we are getting accustomed to our school duties we do enjoy them very much. There are some precious spirits among these women. We have now 44 scholars, and Mr. Barnum thinks we shall have six more. Of course this includes the four Arabic and three Koordish women. These last know nothing of Armenian. Miss West goes down twice a day to her Bible and theology classes. Mary [Miss Warfield] and I each have reading and spelling classes, and the beginners in Arithmetic and Geography. I do not use any textbook in Geography, and so have an opportunity to exercise more of my Armenian. They all seem to like the study, and some learn rapidly. One woman from Geghi came for the first time yesterday, and has been in my class these two days; and this afternoon she promptly pointed out, on the map, the great divisions of land, the oceans, and six of the divisions of Europe, giving the names herself, without my saying a word. I thought it was doing very well, for we only have thirty minutes' time for recitation.

"Mr. Allen was telling me about his students to-day, — with what enthusiasm they take hold of their studies. Three of them have taken a house where we can look down on the roof. You can hardly look out, out of school hours, and not see them engaged with their books. Last evening one of them held the baby for more than an hour (I suppose the good wife was getting dinner), while the unoccupied hand held a book.

"Why did God send me to this field, which of all others I should prefer? Of course we do not any of us like to feel that we are laboring in vain, and to-day, as I

heard Mr. Williams read a paper designed for the 'Evangelical Christendom,' giving an account of the modus operandi of this work, and the reasons for adopting these measures, I could not help saying aloud, 'Thank God for sending me to Harpoot.' It seems as if we are working to some purpose.

"I do not wonder that you are anxious to get back to this delightful work, with these dear brothers and sisters. I am glad I am one of them. Mr. H. S. Barnum, in his prayer last evening, thanked God, most heartily, for the congeniality and oneness among the members of this circle. I think there was a quick response from every heart."

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#### MISSIONARY BOXES—A GOOD COLLECTION.

THE Treasurer has received the following letter from Springfield, Mass., which shows what can be done for the mission schools by "boxes," and may perhaps lead some others to do as was done in this case.

"DEAR SIR, — I inclose a check for one hundred and eighty-nine dollars and seventy cents (\$189.70), contributed by the children in the South Church Sabbath-school for the 'Mission School Enterprise.' This is *outside* of their usual collections, and was contributed in this way: Each family that will do so takes a 'Missionary Box' — a small paper box made tight, with a hole in the top, — and all the members of the family who can be influenced to do so pledge themselves to give some *specific* amount *each week*, which they drop into this box. At the end of the year these boxes are brought together and opened, and the amount inclosed is the result of our first year's experiment."

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#### "SHALL WE WHOSE SOULS ARE LIGHTED?"

"WE heard a lovely little girl, six years old, sing these words the other day in Baltimore, and as she sang the hymn, she rolled her sightless eyeballs, as if she would love to pierce the gloom in which the heathen live.

"There was feeling in her sweet voice,

and a sermon in her very presence, for she could sing with meaning —

‘ Shall we to men benighted  
The lamp of life deny?’

“ The past year she had paid into the treasury of our church nearly \$40, and just before we saw her she had carried to the minister another contribution of 62 cents. Though but six years old, she has been a steady attendant for three years at the monthly concert, and takes the deepest interest in the missionary work. Lately she has been stricken with blindness, and for her recovery there is but little, if any, hope. Yet she never complains of her loss of sight, and with marked unselfishness she saves to bless others.

“ Then she does good, not simply by her gifts and her sympathy, but by her example. She has moved others to give. Her devotion to the cause has impressed other hearts, and they have sought, like her, to help the poor and the perishing.” — *Foreign Missionary.*

—  
NOBLE WORKERS.

THE *Foreign Missionary*, for May, gives the following, and remarks — “ Who in reading this letter will not say, Well done! We know not the names of these workers. We publish the letter just as it was received; but it should shame those who have done nothing for this cause. We trust God’s richest blessing will rest upon these givers.”

“ We have got tired of waiting for a collection to be taken up in our Sunday-school for the Board of Foreign Missions, and so we have concluded to send our money ourselves. We have worked very hard all summer and winter to get the money, and saved every cent, and went without every thing we could so as not to spend it. We have been a good while earning it, and so we have got more, and we are glad we have been able to get so much to give. If we were heathens we would be glad to have the gospel sent to us. We have saved 60 dollars and 10 cents, and we will put it in this letter for the heathen, — from some of the *Sabbath-school Scholars.*”

A JUVENILE MISSIONARY SOCIETY.

THE editor has received from Milan, Ohio, a notice of the tenth anniversary of their Juvenile Missionary Society. The writer hopes, and so does the editor, that others who read it, where there are no such societies, may be encouraged to form them, or in some other way to engage in the missionary work. The meeting was held in the Presbyterian church, on Sabbath evening, June 14, and it is said: “ A large congregation were assembled, to show their interest in the Society and its object. The exercises were mostly by the children. The secretary read the Report of the society’s doings for the past ten years. Three things had been accomplished. *First*, the members had gained a large fund of information on the subject of missions; *Second*, they had awakened and cultivated a sympathy for the heathen children; and, *Third*, they had contributed nearly *five hundred dollars* for Foreign Missions.

“ After the exercises by the members of the society, the pastor gave an account of the Micronesia mission, relating interesting facts gathered from personal conversation with Mr. Hotchkiss, (the shipwrecked printer, whom the children will find referred to in the ‘Story of the Morning Star,’) and who is now on a visit to his father, in Milan.

“ This anniversary was an occasion of great interest to the children, as all are, and we believe that much good is being accomplished through this organization, in preparing the young for the future of foreign missions.”

—  
A BLIND BOY SAVED, IN CHINA.

MR. WILLIAMS writes, from Kalgan, a station of the North China mission, 140 miles northwest from Peking, about a school that Mrs. Gulick has there, and says: “ A blind boy, five years old, has recently been taken into the family. His father was about to *kill* him, as he could not, through poverty, maintain him any longer. ‘ The dark places of the earth

are full of the habitations of cruelty.' The parents were glad enough to be released from the care of him, and now he is well

cared for. He receives the name of Bar-timeus. He is able already to repeat the hymn — 'There is a Happy Land.'

#### DONATIONS RECEIVED IN OCTOBER.

MAINE.		Wilmington, Cong. ch. and so.	
Aroostook county.		Windsor co. Aux. Soc.	Rev. C. B.
Presque Isle, Cong. ch. and so.	7 00	Drake and J. Steele, Trs.	
Cumberland county.		Ascutneyville, Mrs. Roswell Haskell,	
North Yarmouth, Cong. ch. and so.	13 08		
Lincoln county.			
New Castle, Mrs. Daniel Perkins, by Rev. J. J. Bulfinch,	1 00	Legacies.—Essex, Nathan Lathrop, by S. G. Butler, Ex'r.	
Penobscot co. Aux. Soc. E. F. Dur- en, Tr.			
Bangor, Central Cong. ch. and so.	300 00		
Somerset county.		MASSACHUSETTS.	
Anson, Tillsou II. Spaulding, Norridgewock, Cong. ch. and so.	5 00 63 00	Barnstable county.	
Union county.	—68 00	Cotuit Port, Cong. ch. and so. m. c.	
Lovell Centre, (Rev. BENJ. STEARNS, to const. himself H. M., 50 ; cred- ited in October Herald to Lovell Cong. ch. and so.)		Berkshire county.	
Washington county.		Pittsfield, 1st Cong. ch. and so., ann.	
Calais, a member of 1st Cong. ch.	25 00	coll. in part, Maplewood Insti- tute,	136 43
Milltown, Sarah D. Stickney,	1 00	South Egremont, Cong. ch. and so.	
York county.	—26 00	with prev. dona., to const. J. A. BENJAMIN, H. M.	77 00
Kennebunk, Cong. ch. and so.	166 47	Windsor, A member of Cong. church,	
	. 581 55	Boston and vicinity.	32 00—245 43
NEW HAMPSHIRE.		Boston, of wh. from Martha A. Quien, 50 ;	362 87
Grafton county.		Chelsea, Winn. Cong. ch. and so. m.	
Campton, Martha L. Pulsifer, Hillsboro co. Conf. of Ch's. George Swain, Tr.	10 00	c. 46 ; Broadway, Cong. ch. and so. m. c. 23.10 ;	69 10—431 97
Hollis, Cong. ch. and so. 48.43 ; John Shedd, 100 ;	148 43	Brookfield Association. Wm. Hyde, Tr.	
Manchester, 1st Cong. ch. and so.		Brookfield, avails of a Pocket Kuife, rec'd at annual meeting,	5 00
125 ; "One whom Jesus loves,"		Charlton, Evan. Cong. ch. and so.	
100 ;	225 00	89.62, less express, 30c. ;	89 32
New Ipswich, Cong. ch. and so.	10 00	New Braintree, Cong. ch. and so.	103 80
South Merrimac, Rev. Daniel Sawyer, 1 00	—384 43	North Brookfield, Union Cong. ch.	
Rockingham county.		and so.	34 95
A friend, 5, silver,	6 60	Oakham, Cong. ch. and so. with prev. dona's. to const. Rev. J. C.	
Exeter, 2d Cong. ch. and so., add'l, 10 00	—16 60	HALLIDAY and wife, Mrs. L. G. ROBINSON, Mrs. HANNAH P. AL- LEN, and Mrs. NANCY FOBES, H. M.	215 55
	411 03	Southbridge Cong. ch. and so. to const. E. B. CUMMINGS and W.	
Gorham, Cong. ch. and so., add'l.	3 65	P. PLIMPTON, H. M.	282 65
	414 68	Spencer, Cong. ch. and so.	371 79
Legacies. — Salisbury, S. C. Bartlett, 100, less tax, 6 ;	94 00	Ware, 1st Cong. ch. and so.	101 72
	508 68	Ware, East Cong. ch. and so. (of which from G. H. Gilbert, to const. Mrs. JOSEPH GILBERT, OX- FORD, Mass., and Mrs. FAYETTE HOOKER, and Mrs. HENRY M. HOOKER, Chicago, Ill. H. M. 300 ; J. A. Cumings, to const. S. B. BOND, H. M. 100 ; Wil- liam Hyde, to const. A. A. HYDE, Leavenworth, Kausas, H. M. 100 ; L. N. Gilbert, with prev. dona. to const. Mrs. L. N. GILBERT, H. M., 75, to const. G. H. CONEY, W. L. DEMOND and A. F. RICHARDSON, H. M. 1,346 67	
VERMONT.		Warren, Cong. ch. and so.	106 15
Caledonia co. Conf. of Ch's. T. L. Hall, Tr.		West Brookfield, Cong. ch. and so.	165 40—2,823 00
McIndoe's Falls, Cong. ch. and so.		Essex co. South Conf. of Ch's. C.	
add'l,	17 00	M. Richardson, Tr.	
St. Johnsbury, "Friends of Missions"	300 00	Beverly, Washington St. ch. add'l,	
Chittenden co. Aux. So. E. A. Fuiler, Tr.	—317 00	Mrs. Geo. Groce, for China, 5, gold,	
Jericho Centre, A friend,	10 00	Franklin co. Aux. So. L. Merriam, Tr.	
Orange county.			
Brookfield, 1st Cong. ch. and so.	20 10		
Williamstown, Cong. ch. and so.			
bal.,	1 00		
Orleans co. Conf. of Ch's., Rev. A. R.	—21 10		
Gray, Tr.			
Craftsbury, Cong. ch. and so. add'l.			
(of wh. from Female Miss Ass.			
27.75, m. c. 46.84 :) with prev.			
dona., to const. Mrs. PERMELIA			
JENNESS, H. M.	74 59		
Derby, Cong. ch. and so. m. c.	6 00		
Irasburgh, Isabella G. Birchard,	10 00		
Widham co. Aux. Soc. C. F. Thomp- son, Tr.	—90 59		

Erving, Cong. ch. and so.	5 35	Legacies. — Northampton, Mrs. Margaret Hall, add'l, by Rev. Gordon Hall,	125 00
Greenfield, 2d Cong. ch. and so.	76 97		
Everett, Cong. ch. and so.	18 00		
Wendell, Cong. ch. and so.	10 00		
Hampden co. Aux. Soc. J. L. Whitney, Tr.	110 32		
South Wilbraham, Rev. G. Rockwood,	3 00		
Hampshire co. Aux. Soc. S. E. Bridgman, Tr.		RHODE ISLAND.	
A friend, *	55 00	Coventry, Miss Lincoln,	5 00
Amherst College ch. and so., m. c.	5 21		
Hadley, Russell Cong. ch. and so. m. c.	41 49	CONNECTICUT.	
Northampton, Edwards Cong. ch. and so. m. c.	26 81	Fairfield co. East Aux. Soc.	
South Amherst, Cong. ch. and so.	13 00	Bethel, Cong. ch. and so. add'l, 1 00	
South Hadley, Mt. Holyoke, Sem. m. c.	30 00	Danbury, 1st Cong. ch. and so. 119 00	
Williamsburgh, Cong. ch. and so.	47 48—218 99	Stratford, G. Loomis, 5 00—125 00	
Middlesex county.		Fairfield co. West Aux. Soc. A. E. Beard, Tr.	
Cambridgeport, Prospect St. Cong. ch. and so. m. c. 20; Stearns Chapel, m. c. 8.90;	28 90	Bridgeport, 2d Cong. ch. and so. 175 00	
Charlestown 1st Cong. ch. and so. m. c.	17 95	Fairfield, 1st Cong. ch. and so. to const. CHARLES BENNETT and JOSEPH LOCKWOOD, II. M. 283 50	
Hopkinton, Cong. ch. and so.	62 39	New Canaan, Cong. ch. and so. coll. and u. c. 100 50	
Wayland, Ev. Tru. ch. and so. ann. coll. 148 27, m. c. 43.69;	191 96	Norwalk, 1st Cong. ch. and so. (of wh. from L. B. S. Bissell, with prev. doua. to const. Mrs. FANNY M. BISSELL, II. M. 50; Edward C. Bissell, with prev. dona. to const. Mrs. BERTIE H. BISSELL, II. M. 50); to const. DAVID R. AUSTIN, II. M. 258 75—817 75	
Winchester, Cong. ch. and so. add'l.	1 00—302 20	Hartford co. South Consociation.	
Middlesex Union.		Middletown, A friend for Chiua, 6 00	
Acton, Cong. ch. and so.	9 00	Southington, Cong. ch. and so. ann. coll. of wh. from T. Higgins, to const. J. M. HOBART, II. M. 100; 241 00—247 00	
Ashby, 2d Cong. ch. and so. add'l.	9 90	Litchfield co. Aux. Soc. G. C. Woodruff, Tr.	
Assabet, Ev. Union ch. and so.	27 32	Bethlehem, Cong. ch. and so. 91 85	
Fitchburg, Calv. Cong. ch. and so. (of wh. from m. c. 28.81;) to const. J. C. MOULTON, Mrs. THOMAS PALMER, and Mrs. ALMIRA F. HARTWELL, II. M.	334 84	Ellsworth, Cong. ch. and so. ann. coll. add'l, 4 00	
Groton Junction, Cong. ch. Mrs. John F. Robbins,	4 00	Goshen, Cong. ch. and so. 156.02, Rev. W. T. Doubleday, 10, 166 02	
Harvard, Cong. ch. and so. ann. coll.	60 93	Harwinton, Cong. ch. and so. with prev. dona. to const. LEWIS CATLIN, II. M. 35 00	
Leominster, Ev. Cong. ch. and so.	38 25—484 29	Litchfield, Cong. ch. and so. 236 27	
Norfolk county.		Morris, Cong. ch. and so. 118 30	
Dorchester, A. W. & L. C. Clapp, West Roxbury, So. Ev. Cong. ch. and so. m. c.	3 00	New Preston Village, Cong. ch. and so. 86 05	
Palestine Miss. Society. E. Alden, Tr.	44 82—47 82	Norfolk, Abigail Brown, 2 00	
East Abington, 3d Cong. ch. and so. ann. coll. 78, m. c. in part, 34.85;	112 85	North Canaan, Cong. ch. and so. 51, less express, 35c.; 50 65	
Plymouth county.		Northfield, Cong. ch. and so. 15 80	
Halifax, Cong. ch. and so.	10 75	Washington, Cong. ch. and so. 211 85	
Worcester co. North Aux. Soc. C. Sanderson, Tr.		Anniversary contribution, 43 52	
Philipston, Cong. ch. and so., ann. coll., to const. JAMES G. SMITH, H. M.	121 12	1,061 31	
Winchendon, 1st Cong. ch. and so., ann. coll., 68.31, m. c. 5.45;	73 76	Less expenses of sermon and ad'r'g, 10 25—1051 06	
Less paid for printing,	194 88	New Haven City, F. T. Jarman, Agt.	
Worcester co. Central Asso'n. E. H. Sanford, Tr.	7 87—187 01	3d Cong. ch. and so. 190.35; North Cong. ch. and so. m. c. 9.75; Davenport Cong. ch. and so. m. c. 8.75; 208 85	
Auburn, Cong. ch. and so. m. c.	48 38	New Haven co. East Aux. Soc. F. T. Jarman, Agent.	
Leicester, 1st Cong. ch. and so., Gents Asso'n, 291.50, Ladies do. 135.55, m. c. 45.57;	472 62	Cheshire, Cong. ch. and so. 40 95	
Paxton, Cong. ch. and so., Gents, 24.05, Ladies, 22.80, m. c. 15.15;	62 00	Madison, Ladies Cent Soc., with other dona's to const. SARAH E. GRAVE, H. M. 34 85—75 80	
Sterling, Mrs. Sarah I. Jaques,	5 00	New Haven co. West Consociation. E. B. Bowditch, Tr.	
West Boylston, Cong. ch. and so. (Gents Asso'n and m. c. 63.05, Ladies Asso'n, 35.95); to const. LYMAN PIERCE, II. M.	100 00	Milford, Plymouth Cong. ch. and so. 70 00	
Worcester, Union Cong. ch. and so. m. c. 115.97; I. Washburn, 25;	140 97—828 97	New London and vic. and Norwich and vic. C. Butler and L. A. Hyde, Trs.	
Worcester co. South Consociation. W. C. Capron, Tr.		Lisbon, Cong. ch. and so. 22 00	
Saundersville, Cong. ch. and so.	14 30	New London, 1st Ecc'l Society, ann. coll. to const. Mrs. MARY T. W. BLODGET, Greenwich, Mass., II. M. 922 55	
Nantucket, Cong. ch. and so., add'l,	5,839 74	Norwich, 1st Cong. ch. and so. (ann. coll. 469.30, m. c. 11.77), 481.07; 2d Cong. ch. and so., a friend, to const. Rev. DANIEL MERRIMAN, II. M. 100; 2d and Broadway chs. m. c. 27.55; avails of Jewelry redeemed at ann. meeting, 100; avails of Japanese "Kobang" (gold coin), given by a lady, and of an American three-dollar coin given by a freedman of Georgia, at ann. meeting, 50; "One who	
	16 50		
	5,856 24		

loves the cause of Christ," 50; a lady, per Dr. Clark, 50; C. C. C. 2.25; N. B. S. 2; Old Lyme, Cong. ch. and so. add'l, 20 00 Preston, Cong. ch. and so., ann. coll. 16 16-1843 58 Tolland co. Aux. Soc. C. H. Dillingham, Tr.	862 87	20 00	16 16-1843 58	58
Rockville, a poor widow, 1, gold,	1 34			
		4,440 38		
<i>Legacies.</i> — New London, Augusta Butler, by Rial Chaney, Ex'r. 100 00 Salem, Mrs. Lucretia W. Hubbard, by Nathaniel Miner, Ex'r. 100 00—200 00				
		4,640 38		
NEW YORK.				
Monroe co. and vic. William Alling, Agent.				
Fairport Cong. ch. and so.	25 00			
Rochester, Central Pres. ch. m. c.	148 83			
Sweden, Pres. ch.	8 12—181 95			
New York and Brooklyn, Agency of the Board, Bible House —				
Of which from Mercer St. Pres. ch., Mrs. James Boorman, 300; 4th Av. Pres. ch. m. c. 37.25; Union Theol. Seminary, 26.71; Harlem Cong. ch. and so. m. c. 25.50; Mrs. J. Redfield, 20; a friend, by Editor "N. Y. Observer," 10; a friend, for Syria, 5; a friend, 2; Oncida co. Aux. Soc. J. E. Warner, Tr.				
New Hartford, Pres. ch.	69 40			
St. Lawrence co. Aux. Soc. C. T. Hulburd, Tr.				
Brasher Falls, C. T. Hulburd to const. KITTE HAYWARD HULBURD, H. M.	100 00			
	781 39			
Avails of Mexican Dollar, sold at annual meeting,	100 00			
Anuity, Pres. ch.	23 20			
Antwerp, Cong. ch. and so., with other dona's to const. JACOB SHULZ, H. M.	68 80			
Batavia, Pres. ch., a lady,	5 00			
Brockport, Summers Hubbell,	10 00			
Cannonsville, Pres. ch., in part,	20 00			
Canton, Pres. ch.	32 00			
Chester, Pres. ch.	112 00			
Clayville, Pres. ch.	12 00			
Crown Point, 2d Cong. ch. and so. m. c.	20 00			
Durham, 1st Pres. ch. m. c.	11 01			
Elnira, "A daughter of New England,"	20 00			
Genesee, W. O. Cheeseman,	1 50			
Gilbertsville, Pres. ch.	28 50			
Gorham, Pres. ch. bal.	1 00			
Greenville, Pres. ch. m. c.	4 00			
Guilford, a friend,	79 80			
Henrietta, 1st Cong. ch. and so. m. c.	12 00			
Irvington, Pres. ch.	40 00			
Ithaca, "A lover of Jesus,"	5 00			
Livonia, 1st Pres. ch. m. c.	22 00			
Lumberland, Cong. ch. and so.	1 40			
Lyon's, ladies of 1st Pres. ch.	39 80			
Madison, 1st Cong. ch. and so. (for China), with other dona's, to const. Rev. A. S. YALE, H. M.,	30 00			
Monsey, Mrs. Jameson,	10 00			
Ontario, Pres. ch., add'l,	3 00			
Owego, 1st Pres. ch., add'l,	240 00			
Plattsburgh, 1st Pres. ch.	51 00			
Reusselerville, Mrs. E. C. Crocker,	3 00			
Rochester, Plymouth Cong. ch., a friend with prev. dona. to const. Rev. HENRY B. CHAPIN, N. Y. City, H. M.	25 00			
Schenectady, a few members of Pres. church,	37 00			
Seneca Castle, Pres. ch. m. c.	7 00			
Silver Creek Pres. ch.	22 00			
Stockholm, James Rood,	2 00			
Success (L. I.), Cong. ch. and so.	19 73			
Union Corners, Pres. ch.	17 00			
Youngstown, Pres. ch.	45 00-1,180 74			
	1,962 13			
NEW JERSEY.				
A child and servant of an Episcopalian family, by Mr. Dodge,	1 50			
Bricksburg, Pres. ch. m. c. 6 mos.	45 32			
Cedarville, Pres. ch.	22 00			
Hoboken, 1st Pres. ch.	75 00			
Newark, 1st Pres. ch. of wh. from A. L. Dennis to const. Rev. JAMES S. DENNIS, Beirfit, Syria, H. M. 50;				
Demas Colton, to const. Rev. PRENTISS DE VEUVE, H. M. 50;				
Orange, Valley church, (Cong'l),	470 95			
Paterson, 2d Pres. ch. 27.10; J. Redman, 1;	514 75			
Wantage, 2d Pres. ch.	28 10			
	42 00-1,199 62			
PENNSYLVANIA.				
By Samuel Work, Agent.				
Delaware Water Gap, Mountain Pres. ch.	10 00			
Pittsfield, Pres. ch. by Rev. J. McMaster,	4 00			
Spring Mills and Hublersburg, Pres. churches,	20 00			
Williamsport, 2d Pres. ch.	160 00—194 00			
Athens, G. A. Perkins,	5 00			
Dunmore, Pres. ch.	10 00			
Lock Haven, G. B. Perkins,	2 88			
North East, Pres. ch.	58 00			
Philadelphia, Central Cong. ch. James Smith, 100; J. D. L. 50;	150 00			
Salem, Pres. ch.	34 53			
Sugar Grove, Mrs. Robert Wcid, from her missionary hive of bees,	10 00—270 41			
	464 41			
DELAWARE.				
Middletown, Forest Pres. ch.	20 00			
Milford, Pres. ch.	6 00—26 00			
MARYLAND.				
Baltimore, 1st Constitutional Pres. ch.	60 00			
DISTRICT OF COLUMBIA.				
Washington, Western Pres. ch.	50 50			
TENNESSEE.				
Hopewell, Pres. ch.	2 00			
Mossy Creek, C. Rankin, 63.25, less express, 1.05;	62 20			
Strawberry Plains, Rev. James A. Griffes,	3 00—67 20			
OHIO.				
By William Scott, Agent.				
Blue Ball, Pres. ch.	16 00			
Gallipolis, Pres. ch.	8 50			
Middleport, 1st Pres. ch.	54 00			
Yellow Springs, 1st Pres. ch.	21 75—100 25			
By T. P. Handly, Agent.				
Cuyahoga Falls, 1st Cong. ch. and so.	28 93			
Richfield, N. Hammond, 10; Mrs. M. F. Oviatt, 5; Israel Shaler, 5; Rev. J. McKinstry, 5;	25 00			
Ruggles, 1st Cong. ch. and so.	30 00—83 93			
	184 18			
Aurora, Cong. ch. and so.	6 35			
Cleveland, a friend,	5 00			
Conneaut, Cong. ch. and so., add'l,	8 00			
Grafton, Pres. ch.	16 00			
Kingsville, Pres. ch.	26 60			
Mantua, Cong. ch. and so.	8 88			
Orwell, C. A. B. Pratt,	5 00			
Tallmadge, Benevo. Asso. special const. add'l, with prev. doma. to const. ISAAC TAYLOR and JOSEPHINE PIEACE, H. M.	28 00			
Toledo, 1st Cong. ch. and so. to const. SALMON H. KEELER, H. M.	401 38			
Four Corners, Cong. ch. and so. m. c. add'l,	5 72—510 93			
	695 11			
INDIANA.				
Delphi, Mrs. Amos Jones, silver cup, sold at annual meeting,	100 00			
Indianapolis, 4th Pres. ch., add'l,	70 53—170 58			
ILLINOIS.				
Bloomington, 2d Pres. ch.	.10 00			

Chicago, 1st Cong. ch. and so. in part, 446.30; 3d Pres. ch., in part, 300; 746.30  
Concord, Cong. ch. and so. 70.00  
Evanston, Lake Ave. Cong. ch. and so. m. c., 23; 1st Pres. ch. m. c., 10.30; 34.30  
Griggsville, 1st Cong. ch. and so. add'l, S. C. Hoyt, 10.00  
Jacksonville, T. — for China, 5.00  
Kankakee, Cong. ch. and so. 15.00  
Lafayette, Cong. ch. and so., add'l, 2.00  
La Harpe, Cong. ch. and so. 24.70  
Port Byron, "A mite for China," 1.75  
Rushville, Pres. ch. m. c. 17.30—936.35

## MICHIGAN.

Ann Arbor, 1st Pres. ch. 58.00  
Benzonia, Cong. ch. and so. 22.00  
Brighton, 1st Pres. ch. 11.00  
Erie, Mrs. S. A. Rowe, 5.00  
Lapeer, a friend, 3.00  
Portland, Pres. ch. 17.00  
Romeo, Mrs. B. Clark, 100.00  
Saginaw City, Pres. ch. 80.00  
Sturgis, Mrs. Alfred Todd, 5.00  
Tecumseh, 1st Pres. ch. and so. 50.00—351.00

## MINNESOTA.

Blue Earth City church, by A. P. Bissell, 15.00  
Mankato, 1st Pres. ch. m. c. 5.50—20.50

## IOWA.

Corbin, 5.00  
McGregor, Cong. ch. and so. 26.61  
Monticello, Cong. ch. and so. m. c. 5.52  
Montrose, Pres. ch. m. c. 2.00  
Wittemberg, Cong. ch. and so., add'l, 3.50—42.61

## WISCONSIN.

Black Earth, Cong. ch. and so., add'l, 2.84  
Lodi, Pres. ch. and sub-school, 7.30  
Milwaukee, Olivet Cong. ch. and so. 67.74  
Tafton, Cong. ch. and so., m. c. 6.55  
Whitewater, Cong. ch. and so. m. c. 5.77  
— 90.20

Less part of am't. credited to Mazomanic Cong. ch. and so., in November Herald.

12.84—77.36

## MISSOURI.

Independence, Harriet N. Pixley, 7.00  
St. Louis, "Thanks for the sermon of Blind Ilohanes," 5.00—12.00

## KANSAS.

Lawrence, N. S. Pres. ch., m. c., 3.00

## NEBRASKA.

Santee Agency, S. W. Pond, by E. R. Pond, 10.00

## CALIFORNIA.

Benicia, Cong. ch. and so. m. c. 21.40, less exc. 1.5c; 21.25  
Oakland, 1st Cong. ch. and so. 63.60  
gold, 88.95  
San Francisco, 1st Cong. ch. and so. (723.57 gold), 1,012; Howard street Religious Society (29.37 gold), 41.07; 2d Cong. ch. and so. (13, gold), 18.18; 1,071.25—1,181.45

## CANADA.

Province of Ontario, Manila, Cong. ch. and so. for China, 20, gold, 26.90  
Province of Quebec, Eaton, Cong. ch. and so. 20.68—47.58

## FOREIGN LANDS AND MISSIONARY STATIONS.

A Missionary in the East, 50.00  
Chiau, Foochow, Rev. C. C. Baldwin, avails of silver watch, 100.00

Mahratta Mission, A. — 666.67; Hon. G. A. Hobart, 333.34; H. H. — 138.33; H. N. B. Erskine, Esq. 66.67; T. Bosanquet, Esq. 33.33; Mr. T. Graham, 33.33; Major Candy, 33.33; Mr. K. — 23.33; Dr. H. Pitman, 13.33; J. Williamson, 13.33; Mr. D. B. M. 6.67; Col. Westropp, 6.67; m. c. colls., 23.79; 1,392.12—1,542.12

## MISSION SCHOOL ENTERPRISE.

MAINE. — Gardiner, 1st Cong. s. s. for sch. in India, 10; Portland, High st. Cong. s. s. — F. K. Swan's Bible Class, add'l, for sch. at Andersonpatti, Madura Mission, 22.75; Sandy Point, Boys' Miss' sch. Enterprise, 1.50; 34.25

NEW HAMPSHIRE. — Candia, Cong. s. s., 25.60; Francestown, Cong. s. s. 17; New Ipswich, Children's Fair (of wh. for Bulgarian Mission, 2.50) 10; Peterboro, Cong. s. s. 25.32; 77.93

VERMONT. — Bridport, Cong. s. s., add'l, 5; Craftsbury, Cong. s. s. (add'l) 13.56; Underhill, Cong. s. s. 1.50; West Haven, Cong. s. s. 2; 22.06

MASSACHUSETTS. — Arlington, Cong. s. s. for a pupil in Harpoot Fem. Sem'y, 30; Ashby, 2d Cong. s. s. 20; Newbury, 1st Parish s. s. 6.50; 56.50

CONNECTICUT. — Preston, Cong. s. s. 29.66; Woodbury, North Cong. s. s., add'l. for Rev. C. Goodrich's boys' sch., Peking, China, 27; East Berlin, Cong. s. s. 12; 68.66

NEW YORK. — Deposit, 1st Pres. s. s. quarterly amt. for supt. of Native Teacher, 16.69; Durham, 1st Pres. s. s., 3.14; Haverstraw, Central Pres. s. s. 41.86; Johnsonville, Pres. s. s. 15; Owego, 1st Pres. s. s. for sch. in Madura Mission, 50; Root, Rose Hill s. s. 3; Smyrna, Cong. s. s. Miss'y Soc., 25; 154.69

NEW JERSEY. — Madison, Pres. s. s., 47.72

PENNSYLVANIA. — Erie, 1st Pres. s. s. Morning Star Soc., for schs. in China, 25.00

MARYLAND. — Baltimore, 1st Cong. s. s. for Rev. L. Bissell's sch., Ahmednugnr, India, 25.00

GEORGIA. — Macon, 1st Baptist (colored) s. s. Rhoda J. Lyon's class of girls, 2.00

OHIO. — Blue Ball, Pres. s. s. 4; Painesville, Sevior Class in Lake Erie Sem'y, for a pupil in Fem. Sem. Harpoot, 30; Pomeroy, 1st Pres. s. s. (add'l) to 41.90 credited in July Herald to "Cong. s. s." (by mistake), for sch. at Nadukotai, Madura Mission, 16.95; 50.95

INDIANA. — Greencastle, 1st Pres. s. s., 98

ILLINOIS. — Concord, Cong. s. s. for Mrs. Fairbanks' sch. Wadale, India, 35; Lacon, Pres. s. s. 11.56; Sterling, Cong. s. s. 14.35; Woodburn, Cong. s. s. add'l, for female student at Foochow, China, 8.55; 69.46

MICHIGAN. — Columbus, Cong. s. s. 6; Dundee, s. s. for Mrs. Bissell's sch., Ahmednugur, 7.25; Edwardsburg, Pres. s. s. 50c.; 13.75

MINNESOTA. — Bloomington, Pres. s. s. 46.00

WISCONSIN. — Appleton, Sab. sch. Sewing Society of 1st Cong. church, to const. Rev. F. B. Doe, H. M., 50; Center, Cong. s. s. 2; Sheboygan, Cong. s. s., 3.65; 55.65

750.60

Donations received in October, 21,415

Legacies " " " 454.00

21,869.16

1 Total from Sept. 1st, 1868, to Oct. 31st, 1868, 37,583.00







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